GLAD TIDINGS

JANUARY 1990

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From the President

- Joan Sampson

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Happy New Year! Our Anniversary year was a real "high", and all of us in the Society owe a debt of thanks to Lois Klempa and all those who helped her make our celebrations so special. I hope that this time of remembering and celebration has infected all of us with a new sense of where we have come from, who we are and, most important, where we want to go in accomplishing our purpose. All too often, celebrations are followed by a lull in activity, so let's work together to avoid that by revitalizing our groups and our work as we enter a new decade. Let's use our heritage to inspire and challenge us. In "A Lively Story" and "Women Who Witnessed" we have new resources which are not only history but examples of how the women of our church have translated their faith into action over the years. If they could seize opportunities and meet challenges, so can we, with God's help.

Those women who built our Society will be betrayed if we fail to fit our priorities and concerns for mission into today's realities. Are we too tied to our structures and habits? "We've always done it this way" can be a real barrier to progress, and the involvement of new members. There are traditions that we must cherish, and also traditions that hamper us. In Matthew 15, Christ puts God and His commands ahead of the "tradition of the elders", so let us make sure that we put first our mandate to go and tell the Good News, to be witnesses for Christ, to be involved in mission and to encourage others to do likewise.

Sometimes our procedures and our language, which talks of Synodicals, and allocations, and A.E.C.'s, are meaningless to newcomers or visitors, and as such are an obstacle to their feeling at home with us. We have traditions about how and when we hold our meetings, but is it important to hold to a monthly meeting at the appointed time, or to meet when the largest number of interested people can come? Our Canadian winters present a lot of travel problems, with storm- (and south-) bound members. Perhaps we could hold a cluster of meetings at a season when attendance is easy, and develop the study theme with real focus, working out a system of telephone and Sunday updates for the worst winter months. Let's make the best use of the time and talents available to us, and be creative in involving people.

We need to take a fresh look at raising the revenues so important in

keeping the work of the Society going. Do our givings keep pace with the proportion of monies we spend on other things? We like to give - and receive - Life or Honorary Memberships as a recognition of faithful service. Pins have become very expensive (even sold at cost), and in some groups inactive members, or families of deceased members, have donated pins which can be presented with a new certificate. Thus "pin" money could go to missions, and the recipient has the added honour of wearing a pin which belonged to a very special person. A new tradition?

Those of us who met our Anniversary visitors from abroad were excited and moved to hear what women are doing in Christian service in those areas. I hope new links were forged which will be maintained, and wish that many of our groups would develop a correspondence with women from another country. In our love for Christ and the Gospel we have a solid base for friendship with like-minded women in other parts of the world. This could be a growth experience for both groups as we share our faith, our joys, and our problems.

The images of salt and yeast have real meaning for women. May we persevere in presenting the challenges of mission to those around us, that we may improve the flavour and the lively activity of life in our congregations, and the communities in which we live.

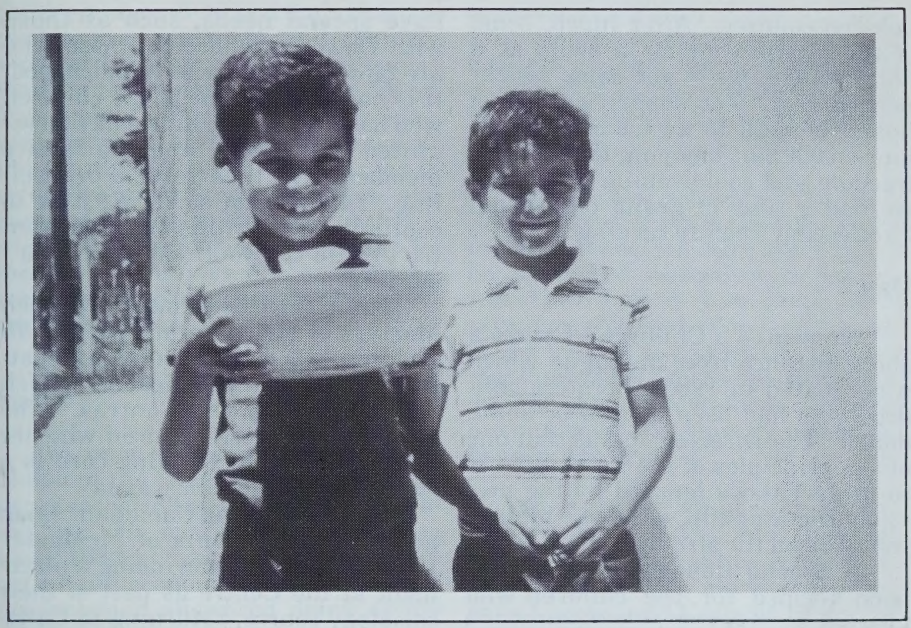
A Living Sign

I know not always how God comes,
but that God comes - this I know:
in an obscure stable,
in splashing waters,
in the breaking of bread
and often, my friend,
incarnate in you,
for God, I believe, still comes in the flesh, in people.

Now and always
may the Christ in you
keep you
a sign of living love
and love living among us.

Bonnie Belasic

Credit: *alive now!* Nov/Dec 1980 ©1980.
The Upper Room, used by permission.



- Boys of mothers in co-op selling candy in Costa Rica

Signs of Hope in Central America

by Kass Whitefield

Part II - Nicaragua

As we flew into Managua, I was humming "Managua, Nicaragua, is a wonderful spot", the first line of a pre-war song with a catchy beat. Though security at the Airport was tight, the drive through the city contrasted greatly with that of San Salvador, and we noticed a marked change in atmosphere. There was much less traffic and few military in evidence. The downtown area had been ravaged by earthquake and by the civil war of ten years ago, and little or no rebuilding has been done, giving an appearance of benign neglect.

Our tour in Nicaragua was conducted by C.E.P.A.D. (Comite Evangelico Pro-Ayuda Al Desarrollo) a Protestant Aid Agency. C.E.P.A.D. accepts and hosts delegations who visit Nicaragua and helps them to understand the work of the Agency and the overall reality of conditions.

Day 1

We were met at the Airport and transported to Hotel D'Lido in an air-conditioned bus. Our guide, Alberto, spoke good English and was anxious to answer our questions about his

beloved country. After lunch, some of the group went for a swim at a nearby lake, but I got some much-needed rest. For supper we took a leisurely walk to an ice cream parlour/snack bar, enjoying the relative freedom and cool evening air. Then we had a time of group discussion ("reflecting") before turning in.

Day 2

We visited a Children's Centre a short distance from Managua which was created in 1983 to protect children who had been abused or abandoned. The Director told us that one of the principles of the Revolution is to protect those ignored by the previous Dictatorship, or these children would be on the streets.

A Special Education Centre has been formed for the children who have special needs, such as those with Downe's Syndrome, those who are blind, or otherwise handicapped. It is hoped that some of the children who have families will one day be reunited with them, and the family members will then receive counselling. The Director said, "We have to continue on with this beautiful centre to help the youth of Nicaragua - our future."

- Women grinding corn in Costa Rica

The Centre is named "Children Martyrs of Peace" in memory of 70 children killed while being evacuated by a military helicopter which was downed by the Contras. The happiness of these children who are now receiving such loving care is a symbol of hope for Nicaragua.

I met two young Canadians Dean and Karen, students of McMaster University, Hamilton, doing a placement at the Centre as part of their sociology course, returning to Canada in a couple of months.

We then went to CEPAD headquarters, and met with the Director of Community Development, Armando Guilerrez. He told us of the emergency programme of 3½ million dollars to help those displaced by Hurricane Joan. He was appreciative of the gift of The Presbyterian Church in Canada of a kit for testing for potable water, with the help of a hydronomist from Alberta. He told us of difficulties because of the trade embargo of the United States. Some much-needed pumps ordered from Britain and shipped to Miami, were returned to Britain, and had to be shipped back to Nicaragua through the USSR.

In the evening we had a delightful trip to Barrio Batabala, an urban community settlement. There a Jesuit Priest, Padre Torellas, conducts a music school. The children were engaged in their usual Friday night practice, and we were privileged to hear them. A large group of

children, ages 8-16 were playing recorders and guitars, and singing songs of Nicaragua and El Salvador. Some of their music was from "Misa Campesina" (Mass of the Peasants), very fervent and catchy songs of their faith. We were then amazed to recognize some Strauss waltzes, and parts of Handel's Messiah. What a wonderful sign of hope expressed by the obvious enjoyment of children making music in a very modest housing development.

Day 3

We met on the cool, breezy verandah of the "Casa Campbell" for an excellent briefing by economist David Dye. He has lived in Nicaragua since 1982 and has been engaged in social and economic studies, and his presentation answered many of my questions.

He told us that for the first two years after the "triumph" of the Revolution, there were increases in the standard of living, as the new Government carried out reconstruction and recovery of resources, but when the United States began to fund the Contras to wage war on the Government, there began a deterioration of the economy.

The greatly increased inflation causes serious economic hardship. A few people are better off than before the agrarian reform, but jobs are less in the urban centres and many families have extra jobs and pool their resources to survive. The fighting with the U.S. funded Contras in 1984-85 meant that the Government had to relocate civilians to other zones, local agriculture was disrupted, schools were damaged, which was a direct drain on the economy. Fifty percent of the annual budget has to go to defence, which is a very high percentage for such a poor country. The climactic disasters, severe drought in 1987, heavy rainfall and winds of Hurricane Joan in 1988, have contributed to making the situation worse.

The "mixed economy" has built-in incentives, there is no limit to how much land one can own, but it has to be used and maintained, or the Agrarian Reform Law steps in to take over the land. Thirteen percent of the land is owned by the Government, some held by co-operatives under the Agrarian Reform, some by businessmen and some by individual peasant farmers.

Though the Government has made some mistakes, Mr. Dye feels that Nicaragua could be a model for the Third World, more acceptable than Communist Cuba or Chile. Of course, the multinational corporations do not like this model, as their profits could be curbed, so Nicaragua will continue to be under attack, one way or another.

We took a delightful trip to the market in the town of Masaya, dividing into groups to purchase food for our upcoming two-day trip to the country, and we paid a visit to the old Cathedral of Masaya, just recently restored after the damage caused by the revolution.

Day 4

On the Sunday morning we attended a service at the Moravian Church in Managua, a large sanctuary with standing room only. In the evening we joined in worship at Santa Maria de Los Angeles Church, where colourful murals adorn the sanctuary. By chance, I met Catherine McNaughton-Osler, a volunteer from Montreal working at Alfalit

Nicaragua, who had also served at Alfalit Internacional in Costa Rica.

- A happy moment at the Centre for Children Martyrs of Peace

Day 5

On Monday morning, we went to the Antonio Valdiviaso Ecumenical Centre, which is named for the first martyred Bishop of Central America. This Centre brings different churches together, and also includes some non-Christians working on behalf of peace. The Director, a very beautiful and talented woman, Vida Luz Mense, had been the Vice Minister of Culture in the Somoza government. Following the Revolution, her husband fled to join the Contras, but she saw the injustice of what was going on and had no alternative but to support the new government of the Sandinistas. The break-up of her family was the direct result of obeying her conscience.

We then began our trip north to the small village of Chaguitillo, where we were met by the President of the Community Association. She was very proud to show us the Day Care Centre project, which was just recently completed with the help of funds from Presbyterian World Service. The Centre is an essential service for the families, as many mothers work for the Co-operative, and some have other work.

We visited the Co-operative office, where Juanita and Alberto, two of the leaders, shared with us their hopes and dreams for the Co-operative, and told of the way the Contra activity in the area has disrupted their work. Juanita had one brother ambushed and killed by the Contras, which had instilled fear into them all, but Contra activity had lessened and they have hope that peace will come soon.

Our very gracious hostess was Versis Cruz, a proud mother of five children, and the whole family gave up their beds for us to sleep comfortably. We all dined with the Cruz family at a long dining table in the courtyard, accompanied by some lively musical entertainment (three guitarists) and dancing in the kitchen!

Day 6

In the morning we took an early walk out to the fields to watch the co-op workers picking a beautiful crop of tomatoes, which were to be transported to a new canning factory being operated by a firm from Bulgaria. Then we boarded our bus and drove farther north to the town of Jinotega, where we met Presbyterian Missionary, Dr. Myungi Kim. Dr. Kim had been serving at the hospital at Bluefields and was there throughout the hurricane, and he gave us a very vivid account of what happened. He was very happy to receive much needed medical supplies brought by the group from Montreal.

- Kass, second from left, with Alfalit Board members

We met the CEPAD zone delegate, who told us about the work carried out in emergencies, providing basic food, settlement of displaced persons, and caring for children. CEPAD has built 68 houses in the area, each costing about $250 US to build. In 1984 he was evacuated from his own farm 40 kilometres away due to the war and lost everything, but was able to return two years ago.

We were able to have an interview with an opposition party politician. He told us that he supports some of the policies of the government, but thinks Nicaragua should have a more democratic leadership. He is the son of a wealthy landowner who had his property confiscated, and at one time he was imprisoned for his opposing beliefs. He says that the government has agreed to release National Guard and other prisoners, and has also promised to return some of the land to former owners.

Day 7

Before leaving Jinotega, we visited a project established by Farmers for Peace, from Alberta, and met two young Canadians working there as volunteers. They have set up a machine shop, wood working shop and mechanics depot, with the help of Albertans and CIDA. It was heartwarming to see the work of this organization from Western Canada making such a good contribution to the life of hard-working people in need.

Throughout our tour in Nicaragua, we saw many signs of hope, hope of a better life for all and for a lasting peace.

Joe Reed, Margaret McLean and I left Nicaragua the next day for Costa Rica, but the rest of our group had to return to Montreal. Please remember in your prayers our friends in Central America, where in the midst of suffering and tragedy, there are many signs of hope. Pray also for our area missionary, the Rev. Joe Reed, who brings us together.

- Watch for Part III of Kass Whitefield's trip last spring to Central America. Part I - El Salvador is in the October 1989 Glad Tidings.

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Ecumenical Experts Offer Variety of Communication Views

Experts in different aspects of communication offered a variety of perspectives at an ecumenical congress in Manila (15-19 October) sponsored by the London-based World Association for Christian Communication.

British broadcaster Pauline Webb warned that 'increasingly, the people become the receivers and the multinationals possess the transmitters'. She called on communicators to be links among various cultures, and to tap the reserves of 'universal humanity' all people share.

US television expert George Gerbner said tv has 'commodified' culture so much that those with media power censor and suppress ideas which do not fit into their commercial formula. Also, he said, tv has bred a sense of insecurity, fear and dependence among more unreflective viewers.

Argentine theologian José Miguez-Bonino said cultural dictators and exploiters have used mass media to create illusions of 'arbitrary omnipotence' and 'assurances of prosperity'.

Herbert Schiller, a US expert on mass media systems and their effect on societies, said modern 'communications exercise complete control of the way we understand our own reality'. As a result, he said, ideas of 'community' and 'public assembly' have receded. 'But the vast communication apparatus is contributing to its own demise', he predicted.

Musimbi Kanyoro, executive secretary for women in church and society at the Lutheran World Federation, stressed the role of communication in 'giving the people a platform to cry to God'. The 'silence of the church in the face of those screaming for help is nothing other than disobedience to God and to the prophetic call of the Christian community', she warned.

Indian journalist Boobli George Verghese called for caution as efforts are made to develop India and other Third world nations. That is because 'the whole process of

modernization, of development and change, calls for awareness, access and participation. It could entail a search for identity in a fast-changing milieu, and fighting off alienation and rootlessness.'

Allan Kirton, general secretary of the Caribbean Conference of Churches, said communication and neutrality are a contradiction in terms. 'Those in control of the world economically, socially, and culturally have so wrapped up life and culture in demonic ideology that to plea for neutrality usually amounts to affirming the status quo, which is neither neutral nor lacking in value', he observed.

He concluded that 'if the communication enterprise does have a pivotal role to play in the creation of community, it must itself be transformed. ...Christ calls the people of God to use the communications enterprise to bring to birth and to nourish a new society in which justice, peace and truth prevail'.

The congress programme also included a variety of interest groups. They covered such subjects as communication and theology, women and media, communications activism, the future of the book, film as a change agent, alternative journalism, mass media and education, mass media and evangelism, trends in communication research, popular theatre and comic art, and proposals for a new world information and communication order. There were also several regional presentations, and visits to communications efforts in the Philippines. [EPS]

Week of Prayer for Christian Unity

The Week of Prayer for Christian Unity will be celebrated in local churches of various denominations January 21 to 28, 1990. In Canada, the week is sponsored by the Canadian Council of Churches and the Canadian Centre for Ecumenism.

The theme for 1990 is: *Together in the Prayer of Christ.* The texts are prepared by a team which includes Anglican, Baptist, Christian Church (Disciples of Christ), Lutheran, Presbyterian, Roman Catholic, Salvation Army and United Church representatives.

Sample kits and suggestions for use are available through denominational offices and ecumenical networks. A poster and a bilingual service booklet are available by contacting the following addresses as early as possible:

Ontario and eastern Canada
Novalis,
P.O. Box 998,
Oakville, Ont.
L6J 5E8

Manitoba and western Canada
Wood Lake Books,
P. O. Box 700,
Winfield, B.C.
V0H 2C0

For more information, please contact:
Fran Grady or Jim Hodgson,
Canadian Council of Churches,
40 St. Clair Ave. E.,
Toronto, Ontario
M4T 1M9
(416) 921-4152

The Wonder of it All

by Elizabeth Nelson

"Deep awe fell upon them all, and they praised God." Luke 7:16 NEB

I read these words the other morning, and they made a deep impression on me. When I looked them up in the King James version, the word 'awe' was replaced by 'fear'. I prefer awe.

Immediately, a scene flashed into my mind. It happened 20 years ago when we were on holiday at Birch Bay, Washington. We had camped close by, and were lulled to sleep by the rhythmical roar of the Pacific. To us from the prairie, it was an awesome sound.

Right after breakfast by the campfire, I waded out into the blue, blue ocean, and stood, mesmerized by the beauty, the intense magnitude, the infinite stretch of power. I gazed, caught up by the words of the hymn "The Love of God". They seemed to pound in my ears, as did the washing of the waves at my feet. Deep reverence filled me and I praised God from the bottom of my heart.

One day my little grandson called to me with great urgency:

"Come quick, grandma. Come...."

I was very busy in the kitchen but I hurried to see. There he stood, his small freckled face rapt in admiration, as he watched a honeybee suck nectar from the scarlet honeysuckle at the doorstep. I shall never forget the sight, and once more, I was humbled. May that little boy never forget that morning either as he tries his wings in the big city, beset with all sorts of temptations, traps for the unwary, the sophistication of bright lights.

Another scene that lives in my memory is one of my dear mother, as I took her back to the seniors' lodge after a day spent in the country with me.

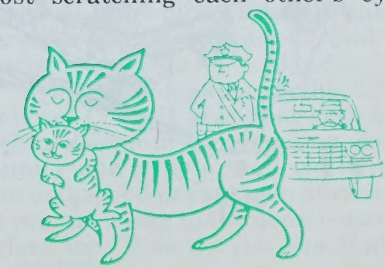
We had gone for a long ride and it was sunset by the time I finally took her 'home'. I can still see her 90-year-old sweet serene face as she turned to the blazing west and remarked:

"Bless the Lord, O my soul, and forget not all his benefits." (Psalm 103:2) She is truly at home now, and still praising God.

I watched, utterly fascinated, at the sight of two long caterpillars being hauled to an ant hill by four busy ants, one at each end of the dead worm. Pushing and pulling, evidently! How intriguing. I changed my mind about trying to get rid of the ant hill. The words: "Go to the ant, O thou sluggard" (Proverbs 6:6) came to mind.

Two tiny kittens were left motherless one day, as a car had killed the mother. I tried to feed them with an eyedropper filled with milk, hoping to save these two beautiful babies, and they sucked eagerly. Still, they needed the comforting mothering that only a mother cat could give them. And they got it from two very unexpected sources - our big tom cats!

Now these two had previously been bitter enemies, howling and almost scratching each other's eyes



out, but what did they do now? Fat dead mice were laid on the doorstep, even a gopher, for these suckling babies. But that wasn't everything. As they were housecats, they took over the caring on the old couch in the kitchen where the two little ones were. It was simply amazing to see them turn on their sides facing the kittens, inviting them to 'nurse'. I am sure no kittens ever got bathed more thoroughly than these two. All thoughts of fighting by the 'toms' were forgotten as they took on the role of a loving parent.

Winter wonderland! Another occasion for awe. As I gaze at the fairyland panorama of trees bending low with silver hoar-frost against the blue bowl of winter's sky, I catch my breath. One such morning as I watched, a deer came out of the woods and stood, silhouetted against the frost, as if aware that he completed the Christmas card that was being produced, for anyone fortunate enough to see. It was an unforgettable experience.

As I look out of my kitchen window when washing dishes, I rejoice and always marvel, to see the many kinds of flowers blooming - the many shades of colour and shapes - with a background of trees and rugged hand-picked rocks in the rock garden. The master mind that planned the thousands of kinds of flora, trees, rocks, is too large for the human mind to comprehend, but at least it can appreciate.

This world, this life, gives us so many things to wonder at, to appreciate, to ponder.

"Deep awe fell upon them all and they praised God."

A Message to the Congregations of the Member Churches of WARC

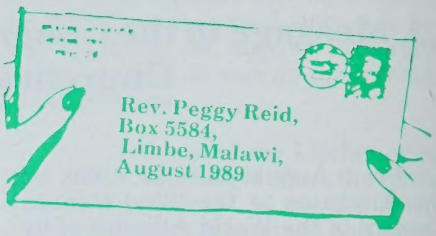
From August 15 to 27, 1989, we, the delegates to the 22nd General Council of the World Alliance of Reformed Churches met at Yonsei University in Seoul, Korea. We came from many places - Africa, Asia, Europe, the Americas, Australia, New Zealand, the Islands of the Pacific - from 82 countries in all. We began with worship. We were drawn together in prayer, united in praise, challenged by proclamation. The daily worship services which followed renewed that initial experience; the Spirit of Christ joined ethnically, economically and culturally diverse individuals into a community and guided our deliberations and decisions. Here, and through our carefully prepared evening programs, we learned of the religious and cultural richness participants brought to the Assembly, and saw Christ embodied differently in the faith and practice of the various peoples meeting in Seoul. Here we found an answer to the thematic question of the Council: "Who do you say that I am?" We came to know Christ as the Lord who meets us attired in the rich dress of our varied cultures, liberating us from those powers which divide us, reconciling us to himself and one another, and forming us into a community committed to peace, justice and the care for creation.

On the basis of this experience of Christ and community we wish to address the congregations of the member churches of the World Alliance. If Christ can unite in a fellowship of peace and justice persons as diverse in background and perspective as those who met in Seoul, he surely can reconcile and renew the churches of the Reformed family, and draw them into broader ecumenical fellowship with churches of other traditions. For us to engage in this task our congregations must be unified, involving women as well as men in all the ministries of the Church. We must also seek spiritual renewal in the humble disciplines of faithful worship, ongoing scripture study, and regular prayer. To do this in fellowship with another congregation is already an important realization of unity.

The unity we seek is for the sake of God's mission in the world which our Council described in terms of justice, peace and the integrity of creation. These global issues are expressed locally in every community. Congregations need to recognize where they are present in their situations and develop effective local strategies working toward the achievement of justice, peace and creation's restoration. God's mission in the world can also be served through vigorous evangelistic outreach, as we have learned from the churches in Korea. Such programs draw men and women into a community of reconciliation and should transform indifferent and self-centered individuals into dedicated servants of the mission of God in Christ.

We, the delegates of the 22nd General Council pray that God will richly bless your congregation, community and people, and challenge you to respond in your own place and in your own way to the question ever before us: "Who do you say that I am?" [RPS]

Dear friends,



"It's here...it's here!!" the cry went up, and
the children began running.
I turned around and looked....
slowly the white mass moved up the Chigodi hill.
The "pick up"....
the centre's truck had arrived.
Children danced with excitement...
the matron sang...
and we all looked at each other and grinned....

Have you ever felt as if you *want* to write a thank-you note?...one big gigantic "thank you" to a group of people who, for the most part, will remain nameless....

As I looked at the Centre's new mode of transport, my overwhelming emotion was one of thanksgiving...to the church, and the people of our church who gave of their money so that we here could have a vehicle. Now it's not that I really detest buses.... They are a great way to learn the customs of this country and the language.

For the most part bus travel is an...experience. You wait hours for a local bus and then take seven hours to go 350 km. You get stopped at road-blocks. The police board. You get asked for ID. You wait for ½ hour and then proceed. You stop at every gathering of 3 or 4 houses (that could possibly pass for a village) to pick up and drop off individuals.... You meet great people on a seven hour bus ride, itinerant preachers, students returning to school, village folk going to the city to find work, children with their mothers, and even smaller children tied to the mothers' backs. You can sing the Chichewan church hymns for three hours (without being asked to be quiet), and have a third of the bus join in...(such a thing I suspect is unheard of in Canada).

No, it's not that I absolutely detest bus travel. After three months of it, I have great respect for the patience that all my Malawian friends show as they wait at the side of the road. I envy them their "acceptance" of having to wait by a road for two days for a bus...I'm not sure my patience would stand such a test. Bus travel, with all its difficulties is a way of life here for those who can afford it.

But as I looked at our new pick up truck, I thought how much easier it will be to do our work...to visit the villages to preach, to transport and sell chickens (we have 160 broilers ready to be sold and transporting them by bus is tedious), to buy the food for our courses, to transport our old, upright and very heavy typewriter to the repair shop, to go to meetings, to get to the hospital.

And as I looked at our truck, I remembered the thousands of people in Canada who cared enough to give their money to their church's mission fund, not just to buy our centre a truck, but to pay me and others like me a salary to work at this centre. The truck was financed jointly by the Mission & Service fund of the United Church of Canada and the Presbyterian World Service and Development. People I will never

know, but am related to because of our mutual love for Christ, shared what they had so that this part of the world-wide church's mission work could get done. ...On behalf of those of us who work at the centre, thank you for caring enough to give.

This past week, I preached to a congregation of 1,500 in a village church...1,000 inside the church and 500 sitting outside on the packed dirt ground. And during the service, I brought them "greetings" from their Christian brothers and sisters in Canada...and smiles broke out on hundreds of faces. The congregation erupted in spontaneous applause. I wish you could have heard it and seen it. Knowing that they are part of a world wide community of faith who is thinking of them brings great joy to these people. And I told them (to more applause) that I would send their greetings back to their brothers and sisters in Canada.

So, on behalf of the people in the church in Malawi, I send you greetings in the name of our Lord Jesus Christ, and thank you for your faith in doing mission.

Sincerely,
Rev. Peggy Reid

P.S. We'll drive carefully!!!

News from Hubert and Nan Budding, Nepal

The Buddings were appointed in 1988 by the Board of World Mission to serve with the United Mission to Nepal. Both Nan and Hubert were born in the Netherlands. They were married in 1955 after emigrating to Canada with their families.

Hubert is seconded to the Nepal Hydro Electric Co. where he says they "build hanging bridges and are involved in a small turbine programme." Their largest job is in Andhi Kola Hydro Electric Station. More than half the workforce is made up out of boys who have been recruited from the hillside in order to learn a trade at the Butwal Technical Institute.

Nan is the guest house hostess, and participates in a sewing circle for neighbourhood women.

I read one time that we learn the most in the first three years of our life. Between being a newborn infant and becoming a toddler we learn most of our fundamental life skills. We learn the distinction between food and nonfood, between friends and strangers, between night and day, summer and winter, hot and cold. And we learn to communicate. New missionaries go through a similar process.

In the first six months in Nepal, we learned the fundamentals of the language, what to eat, when and how to eat it, we became sufficiently familiar with the monetary system so we would not be taken advantage of, and in contrast with our earlier belief, we found that in January it gets quite cold in Nepal.

These experiences and those I shall describe below do not come to you all at once, of course. You are weaned into it. One discovery leads towards the next.

This may be a good time to explain the term "culture shock". It

can be done best by example. "Culture shock" comes to you when you are lost in a foreign city; all your attempts at asking directions have failed and it is getting dark. Because of your inexperience you did not bring a flashlight, you cannot quite see where you are going and you trod through a reminder that a holy cow has also been there. You are getting hungry and you buy some strange looking edibles from a street vendor. After one bite your stomach protests and you throw the rest out. Also, because of your inexperience you forget it is monsoon time and you did not bring your umbrella. You get soaked. Your stomach is getting worse. You want to go back to Canada. This is just an example. A worst possible scenario....

Culture shock can be avoided through patience, a sense of humour and the proper attitude towards your host country.

How can it be avoided? The remedy has three ingredients. Patience, a sense of humour and the proper attitude towards your host country and its way of doing things. Do not look at these strange customs as quaint relics of a backward society or as proof of the incompetence of an unlightened people. Instead, accept them as the efforts of a people which, against tremendous odds, tries to maintain its cultural identity while at the same time seeking to improve the quality of life of its members.

I do not mean to suggest that with the right attitude, life in Nepal is all fun and games. Under its insurpassable natural beauty, Nepal hides its poverty and filth. We were warned about that. What did come as a surprise was the collective, institutional poverty. Main highways no better than a Canadian farm driveway, buses which break down, regular, recurring power failures, unreliable telephone service, and the absence of a clean, drinkable public water supply, are some of the things we had to learn to accept. And then there is the noise. No one had mentioned the noise. A good deal of it is generated by a vast army of three wheeler taxis which scoot about, sometimes without lights at night or without wipers when it rains, with their horns blasting as if permanently wired to the ignition. When at night, traffic dies down, Kathmandu's numerous dogs form a choir....

I admit that I enter Nepali homes with fear and trembling. Nepali people are quite a bit shorter than I am, and therefore doors and other passageways are built lower. I have come to the conclusion that the only solution may be to wear my hard hat next time I visit. Then there is the squat toilet. Nepalis are used to squatting. They squat for fun and relaxation. They squat waiting for the bus, while having a cup of tea or just having a friendly chat. Shopkeepers squat on their counters waiting for customers and both barber and client squat on the sidewalk for a haircut or a shave. I can't squat. My centre of gravity must be too far back because whenever I try, I tend to tip backwards. Some of you may know the feeling. For that reason I approach Nepali bathrooms with apprehension.

Nepalis are a friendly and hospitable people. Even in our first few months here, we had several invitations. A Nepali dinner is completely different from ours. First, in many homes there is no furniture so you

squat (try not to tip backwards) on the floor. Neither are there utensils. You eat with your hands (the right hand) unless you have the foresight to bring your own fork. The most surprising part of the meal is that only the guests eat. The family watches, smiling approvingly if you are successful in eating "the Nepali way".

Now that we have finally settled in our own house, we may be in a position to return some of these favours. I wonder if we will be equally accepting if our Nepali guests can't handle a fork, smack their lips and conclude with a satisfying belch. Will we show them the Canadian way of eating and entertaining or serve rice and lentils and share a good laugh? How do we make Christ relevant in such real life, everyday situations without being paternalistic or condescending? I don't have the answer, but when people come to me, sometimes in unexpected places and ask "tell me about Christian Dharma," I know that the Spirit moves. It is this light which gives meaning to our sojourn in this so very singular part of the world.

- *The Presbyterian Message*, April 1989.

In The World - BWM News

CANADA

The inaugural meeting of the **National Committee on Native Ministries** took place in Winnipeg on October 11th and 12th, 1989. This Committee has been set up by the Board of World Mission to give direction to Native Ministries within our Church. Dr. **Stephen How** was elected Chairman, with the Rev. **Henry Hildebrandt** being named Secretary.

The congregation of St. James, **Hanwell, N.B.** received its first ordained minister this fall. For many years this congregation was served by a summer student. Miss Christine Shaw, Presbytery Mission Worker, ministered to this community in recent years, during which time a fine new church was erected. The Rev. **Basil Lowery**, formerly of Riverview, N.B.,responded to the challenge of this growing community and took up his appointment on September 1st.

NIGERIA

Lay Training in the Presbyterian Church of Nigeria faces some of the same problems as Lay Training in Canada, it is under financed. At the Goldie Lay Training Centre in Arochukwu, Nigeria, **Don MacKay** of Pictou, and his colleague Emmanuel Udoh, with five part time tutors, carry on a busy program on a shoe string budget. The program includes a one-year course for full time outreach workers, weekend courses for Church school teachers, retreats for pastors, etc. Don complains that the General Assembly offers lots of praise but inadequate funds for Lay Training. Sound familiar?

Celebrate Youth

Early in November Edwina Wilson from Clairlea Church brought in the illustrated story that appears on these pages. It had been given to her as a gift by Karen Clarke, one of the pupils in their church school. Karen is approximately 9 years old.

After reading the story through to "The End", I was struck by the words that follow..."Or maby its [maybe it's] just the beginning...."

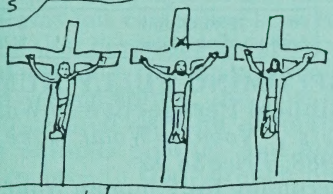
At this time of year we think of the old year that has just passed with some sadness, and then move on into another year without giving a thought to the fresh opportunities it brings. Karen's work seemed to me to bring the thoughts of newness of life, of resurrection that follow the story of the death of Christ, to this time of year as a sign of hope for the new year on which we have entered.

As we look to the future during this year and beyond, let us see it as an opportunity to correct past mistakes, smooth any feathers we may have ruffled and cure the pain we may have caused. May it be a time of new beginnings as we seek to build new foundations of love and peace between people of all races and creeds and of all ages. May we see each other, as we are created, in the image of God. And may we tear down all the walls that divide us and truly become one as the family of God.

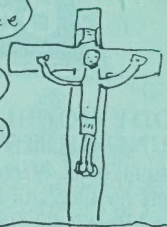
Thank you Karen and Edwina for sharing your gifts with us!

Lois Powrie

5) Two evilmen were hung on crosses beside Jesus

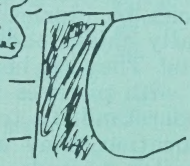


6) It is now noon slowly a shadow covers the land. For three hours there is Darkness then Jesus cries out to God, "It is finished." After this he dies.



7) Later a rich man who Loved Jesus went to ask the governor if he can take the body of Jesus down and bury it. And the governor said yes do as you wish"

8) So Jesus was put in a tomb. People thought they would never see him again. That same morning some of Jesus' friends came to the tomb But the tomb was open and Jesus was gone!"



9) Jesus was truly alive! His followers could hardly belive it. For forty days Jesus stayed on earth. One day not far from Jerusalem, he said good-bye to his friends, and God took him back to heaven. Before he left, he promised to return some day, and take all those who are children of God to heaven with him.

The End... or maby its just the begining

Available from: WMS BOOK ROOM
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

TEDDY HORSLEY BOOKS FOR YOUNG CHRISTIANS *by Leslie J. Francis and Nicola M. Slee. Published by Collins Liturgical Publications. Price $1.95 each; $10.95 the set.*

Each of these six books measures about 6" x 4 3/8" (15cm x 11cm) in size but packed into these small books are stories that children will really enjoy reading. So will parents! They are beautifully illustrated with pictures that children can understand. In terms of Christian education, they will help children develop an understanding of the interconnectedness of life and faith with God, the Creator of all.

The main character in the books is a teddy bear who participates in all the life experiences of the children. He frolics in the outdoors, he goes to church and joins in the celebrations of all the main events in the Christian Church with the children and their family. Through the words and pictures the child learns with Teddy to "stretch up tall to see the flame of the Paschal Candle", "to bend down low to touch the waters of Baptism" and in all things to give God praise for now and always.

The six titles are: "Lights -- Teddy Horsley celebrates Christmas"; "The Present -- Teddy Horsley celebrates Epiphany"; "The Windy Day -- Teddy Horsley celebrates Pentecost on Whit Sunday"; "The Sunny Day -- Teddy Horsley celebrates the new life of Easter"; "The Picnic -- Teddy Horsley goes to Communion"; "The Song -- Teddy Horsley sings the Song of Creation".

Lois Powrie

BECOMING FULLY HUMAN A Biblical Perspective *by Walter Vogels. Novalis/Wood Lake Books 1988. Price $8.95*

Becoming fully human from a biblical perspective involves a triple relationship; to God, to others and to creation. The author examines each of these three relationships in a very helpful way, challenging us to not only read the Bible, but to live it.

Youth and adults would appreciate this book for individual reading and group study.

Dorothy Ruddell

CATS: THE LOVE THEY GIVE US *and*
DOGS: THE LOVE THEY GIVE US *by Susan DeVore Williams. Published by Fleming H. Revell, Old Tappan, New Jersey. Price $12.95*

I can relate to these lovely books of Susan Williams because I have always been an animal lover. No doubt my children have been influenced by this for we have had a continuous series of guinea pigs, gerbils, rabbits, cats, fish, a dog and a turtle. It has been an exciting time of loving and learning.

Cats: The Love They Give Us is a book for cat lovers. Having a three-year old tabby and a six-month old black Persian, I can relate to every poem, diagram, photograph and piece of prose in this book. I learned about the cats of many famous persons like Dr. Albert Schwietzer and Sir Winston Churchill, and heard 'cat tales' by famous writers like Mark Twain and C. S. Lewis.

Susan Williams claims a lifelong passion with animals, dubbing

herself Joan of *Ark* - of the animal world. She came about it naturally, she says, from her father, who although a medical doctor was often called upon to treat injured animals.

Williams felt compelled to write a pet book that described the spiritual side of animals. Her book is about love and responsibility, the love of God who created us, and animals, the love animals give us, and how we return love to God through our relationship to all creatures.

Dogs: The Love They Give Us is a similar collection of prose, poetry, Bible verses and articles that reflect upon the unique relationship we enjoy with our pets. We are reminded of the place of dogs in history such as pictured at the feet of saints in medieval art.

Helpful hints are given on how to tell a dog's age, what to do when your dog gets arthritis and how to pick a dog by computer.

Famous dogs, dogs of famous people and dog heroes are lovingly described. *A Prayer for Animals* by Dr. Albert Schwietzer concludes with "make us ourselves to be true friends to animals...." It is a loving reminder of the theme that runs throughout Williams' books, that we protect, love, and delight in our pets, as God protects, loves, and delights in us.

You'll want one of these books for all the animal lovers on your gift list. A fine present for any time of year.

L. June Stevenson

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NEWS

CCC POSITION PAPER ON MIDDLE EAST

The Canadian Council of Churches today released the text of a position paper on the Middle East which was approved in October by its General Board.

The General Board of the CCC includes representatives of 16 member churches of Protestant, Catholic and Orthodox traditions.

The position paper has been developed through a consultative process over the past two years. The process began after a visit to the Middle East by Canadian church leaders in September, 1987.

The 10-page paper welcomes growing contact between Canadian Christians and the churches of the Middle East, and addresses the question of Canada's role in the region. It then looks at a number of national and international conflicts in the area.

It calls on Canadian churches to assist efforts for peace in the Middle East by raising the level of public awareness about the area. "In particular they should undertake to build greater awareness among their people concerning the two conflicting rights in the Israeli-Palestinian conflict."

The paper concludes by affirming the importance of dialogue among faith groups in Canada to strengthen ties of trust and understanding among Christians, Jews and Muslims.

For further information, please contact:

Jim Hodgson, Canadian Council of Churches 416-921-4152.

SENIOR FARM WOMEN'S PROGRAM LAUNCHED

A project entitled "Support Groups for Older Farm Women in Saskatchewan" has been launched by the Women's Inter-Church Council of Canada (WICC) with funding from Health and Welfare Canada's Seniors' Independence Program (SIP). Initiated by the WICC'S Western Human Rights Task Group, which has representatives from all four western provinces, the idea for the project developed out of a concern about the farm crisis and its effects on older women.

The project will seek to respond to the lack of support structures for farm women over 55 years of age, who are often isolated and lack financial resources. It will enable them to develop a model peer support group, utilizing and training local leadership, and identifying community resources. Testing of the project will take place in Saskatchewan, and the materials will eventually be available to farm women across the country.

The Women's Inter-Church Council of Canada has a large network of rural women who are involved in planning the World Day of Prayer services held each March. Its mission statement includes a commitment "to dialogue about concerns of women and to take action for human rights by responding to national issues".

MHI APPOINTMENT

TORONTO - Effective November 1, 1989, Missionary Health Institute (MHI) has appointed Rev. Glenn Taylor, counsellor and pastoral worker, as its first Director of Counselling and Extension Ministries in order to widen its support services for Canadian missionaries and their families. MHI offers both remedial and preventive health care to assist missionaries be more effective.

Taylor and Institute physicians, Ken Gamble, executive director, and Ken Derksen, director of medical services, are the first Canadian team to adopt a multi-discipline approach to missionary health care. MHI started investigating the model three years ago. The physicians, who practise tropical and family medicine, wanted to do more for patients whose emotional and spiritual stress were causing physical problems. Trials showed that when they could work closely with a pastoral counsellor and bring in mission leaders, such patients recovered more fully.

Taylor identifies burnout as the most common problem missionaries face. American research indicates that 20 per cent of missionaries leave the field early because of stress.

In addition to doing more counselling, Taylor will expand MHI's preventive care ministries in Canada and overseas. He has already participated in MHI retirement seminars and re-entry retreats for teens and young adults.

Prior to joining MHI, Taylor was general director of Toronto's Yonge Street Mission for eight years. From 1979-1982, he served at Ontario Bible College as an administrator and counsellor.

At present Taylor is on the board of Africa Inland Mission and has chaired the personnel committee since 1970. He has consulted for 10 other missions.

CGIT PRESIDENT

At a recent meeting of the National CGIT Association, Margaret Lane was appointed to a two-year term as President.

Marg was a CGIT leader in New Brunswick and has served as an Ontario Baptist representative on the National Board of Canadian Girls in Training. She was a member of the task group which produced *Resources for CGIT Leaders* and has written articles for and been a member of two task groups producing *The Torch*, the National CGIT publication.

Margaret Lane is Administrative Assistant with the Baptist Women's Missionary Society of Ontario and Quebec and Business Manager of *The Link and Visitor*, the BWMS publication. She chairs the Christian Education Committee at Bethel Baptist Church, Toronto.

POPE CALLS FOR LEGALISATION

Pope John Paul II urged (5 October) the Soviet Union to re-legalise the Ukrainian Catholic Church. Legally, it ceased to exist in the Soviet Union in 1946, when it became part of Russian Orthodoxy. The pope was speaking to a meeting of Ukrainian Catholic bishops from outside the Soviet Union. Ukrainian Catholicism is an Eastern rite of Roman Catholicism, with worship forms and social customs very similar to those of Orthodox Christians. Russian Orthodox leaders oppose re-legalisation. There is disagreement about how voluntary was either the formation of the church body, at the end of the 16th century, or its re-incorporation into Orthodoxy after World War II. [EPS]

HUNGARY: COMMUNIST PARTY NOW OPEN

The Central Committee of the Hungarian Socialist Workers [Communist] Party has decided that from now on, party members can participate in church life and send their children to religious instruction if they want to. One party official said after the decision that 'militant atheism' is out, though the party still reserves the right to propagate atheism as part of Marxist ideology. [EPS]

AFRICAN WOMEN IN THEOLOGY CONFER

(by G.B.K. Owusu)

A week-long, first-ever convocation of African women in theology took place in Accra (Ghana) at the end of last month.

The meeting was attended by about 80 women from two dozen African countries, plus observers from the United States, Switzerland, India, Philippines, and the Caribbean.

The African women came from Ghana, Kenya, Nigeria, Zaïre, Zimbabwe, South Africa, Malawi, Tanzania, Swaziland, Sierra Leone, Congo, and Angola.

In a keynote address, Deputy General Secretary Mercy Oduyoye of the Geneva-based World Council of Churches called for a new order of theology that liberates all people and does not suppress or discriminate against women.

Oduyoye expressed concern about the refusal of some seminaries to admit women on grounds that 'there is no accommodation for them'. 'But they manage to have room for the male', she observed. 'This is discrimination.'

Oduyoye urged African women to refuse to accept old customs that disgrace womanhood. She also encouraged those in theology to document all their thoughts, ideas, sermons, reflections, and meditations for publication and study. [EPS]

WHO IS MY NEIGHBOUR?

A recent Gallup poll says 62 percent of Americans wouldn't want cult members as near neighbours, and 30 percent would not want to live next door to fundamentalists. Three percent would not like to live next to Roman Catholics, five percent each not next to Protestants or Jews, 12 percent not next to blacks, and 23 percent not next to unmarried couples. [EPS]

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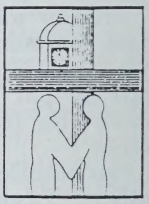

Theme Speakers:

* Father John Powell
* Sr. Elizabeth Thomen
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* Fr. Herbert O'Driscoll
* Dr. Tony Campolo
* Dr. Emilio Castro
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WMS highlights

SYNODICAL NEWS

The **British Columbia** Synodical Semi-Annual meeting was held October 13-15 at Kerrisdale Church, Vancouver in conjunction with the B.C. Synod.

Before joining Synod, Synodical met for lunch and a short business meeting. Guest speaker Mrs. Dorothy Ruddell spoke on "Reflections and Aspirations". It was exciting to join with Synod and take part in the many seminars offered.

Theme speaker the Rev. Glen Davis spoke on God's Vision of Mission and "The Reluctant Missionary". A Cantata, "Runaway" was performed by the Langley choir.

Tribute was paid to the WMS for their work over the years.

The Semi-Annual Meeting of the **Alberta** Synodical was held October 13th and 14th, 1989 in Red Deer, Alberta. The theme was "I have summoned you by name; you are mine", Isaiah 43:1b.

The women gathered together for a pot-luck supper on Friday evening in Knox Church. The President, Anna Cunningham welcomed everyone and a video on the Philippines was shown which gave insight into the lives of three different families.

On Saturday morning we gathered at St. Andrew's, West Park, Red Deer. Marion Johnston, Regional Vice-President for Health and Welfare Canada, Public Service Alliance of Canada led a workshop on "How to be a peacemaker" with a Christian point of view.

Following lunch, Anja Oostenbrink, A.E.C. led a workshop on "How to plan a Mission Event for your Congregation".

PRESBYTERIAL NEWS

Celebration for the 75th Anniversary of the WMS (WD) for the **Waterloo-Wellington** Presbyterial started at Crieff Hills on October 4, 1989, the theme "Go and Tell". Under the leadership of the Rev. Bob Spencer and Lynda Reid, A.E.C., we studied, prayed and discussed the ways the Bible orders us to "go and tell" the Good News of Jesus Christ.

Many women took part in story telling, skits, parables, gossiping of the Good News and worship.

Celebration continued with a delicious banquet at Puslinch Community Center, with 124 in attendance. One of the highlights of the evening was the singing of the hymn "Far, Far, Away", written 75 years ago for the WMS and then singing the same tune with new words written by Flora Cleghorn, "Sing Loud the Words".

Rev. Wilfred McLeod was guest speaker, alerting us to the reality of the situation in Nicaragua. Between events we were entertained by Mabel Irving and Norma Smith, on drums and piano.

A skit was presented by the associate members of Duff's, and a short history of the St. Andrew's WMS, Kitchener was given by Mrs. D. Cressman.

The Summer Rally of the **Lindsay** Presbyterial was held June 21 at the

Old Stone Church, east of Beaverton, Ontario, a fitting setting on this the 75th Anniversary year of the WMS W.D.).

President, Barbara McEachern of Lindsay presided, the theme" Remember - Give Thanks - Celebrate".

Florence Morrow of Glenarm brought highlights of the London Celebration in May, attended by nine women in the Presbyterial.

Lynda Reid, A.E.C. brought a message asking us to be living stones - solid people of God ready to witness and be used in building Christ's Church on earth.

June Stevenson, editor of Glad Tidings, was the guest speaker for the evening service in the Beaverton church, speaking of the great faith of Abraham and challenging us to strive for that kind of faith and trust, believing that what God has promised will surely come to pass.

A fine musical presentation by "The Beaverton Echoes" was greatly enjoyed.

Rev. Dennis Freeman presided over the closing Communion.

- Old Stone Church, Beaverton

The Fall Rally of **Westminster** Presbyterial was held at Cooke's Church, Chilliwack on September 28, 1989, the theme "Changing Choices". The Rev. Kerry McIntyre began with a short Worship Service focusing on "The Challenge of Ministry". Jean Nugent reported on the Pacific Northwest International Mission Conference at Trinity College, Langley in August.

Carol Garvin spoke about the recently established Cariboo House Ministry and the challenges facing David and Linda Webber as they take up their ministry in this large area of B.C. where there has previously been no Presbyterian presence.

The feature speaker, Gail Allan, by means of role-playing and a video made us aware of the needs of the people in the Philippines and the work being done by PWS and D.

The fall meeting of **London** Presbyterial was held in Elmwood Church on September 25th.

Following dessert and coffee the meeting was constituted. Evelyn Murdoch gave a preview of the Study Material for next year on the "Philippines" and "Islam".

Barbara Weir thanked those people who provided her with gifts to take to the hospitals at Christmas and other times.

Catherine McMillan led Devotions.

The fall meeting of **Montreal** Presbyterial took place on September 30 at Baie d'Urfe Church and was constituted with prayer by President Druse Bryan. The theme was "Women of Faith".

A warm welcome was extended to the group by the Rev. James Patterson, host minister, who conducted the worship service using Revelation 3:14-22 as meditation.

A musical meditation was presented by the Rev. George Anderson, his wife, and four daughters, all newly arrived from South Africa.

The speaker was the Rev. Aloha Smith, Associate Minister of St. George's Anglican Church, Chateauguay. Mrs. Smith, using the theme "Women of Fracture/Women of Faith" showed patterns of behaviour which prevent us from being whole persons.

The afternoon session began with a sing-song conducted by Jocelyn Mackay and Rita de Pierro. Later, anonymous profiles of local missionaries were read and the meeting asked to identify them. All were quickly named!

The meeting closed with a hymn from Glad Tidings written by Kathleen Rowat, "God Sings in Pleasure".

Two bus loads of women from the **Maitland** Presbyterial enjoyed a trip to Crieff Hills Conference centre on September 11 for their Fall Rally.

Following a tour of the property, luncheon was served in McLean Hall and Maureen Spencer told about the facilities.

Isabel Thompson, Agnes Bregman and Helen Elliott conducted a workshop on the current mission study books. Erlma Haldenby presented the Bible study and worship service on the theme "Go and Tell".

This day of enlightening, both in the introduction of the program books and viewing of this conference centre, enabled each of the members to return home better equipped for the coming year.

On September 30 the **Peterborough** Presbyterial held a one-day retreat at Ganaraska Woods Farm, Garden Hill in celebration of the 75th Anniversary of WMS.

The 50 women were welcomed by President Audrey Jeffrey, Cobourg, and Dr. Robert Sneyd, director of this conference centre which is owned by the Baptist church.

The Annie Purves group of Port Hope conducted the opening worship using the anniversary theme and also the theme of our retreat - Go and Tell.

The Rev. Ron Van Auken, Board of Congregational Life, the Rev. Roger Millar of Havelock and Norwood, and our area consultant Lynda Reid led the three workshops both morning and afternoon.

Faye MacMillan, Havelock and Jacquelyn Kelly, Norwood led in songs and hymns based on the theme. Wagon rides were provided and some walked through the beautiful woods for a while after lunch.

The afternoon closed with a moving, inspirational worship service prepared by Mrs. Reid.

Warm sunshine and clear skies enhanced the setting of the **Bruce-Grey** Presbyterial Fall Rally at Knox Church, Burgoyne on September 21, 1989. One hundred and four registered members opened the morning with hymn singing led by Debbie Lamb and accompanied by Helen Cumming both of Paisley. Presbyterial President Ethel Miller, Owen Sound offered prayer for the work of WMS followed by words of welcome from Emily MacLean, president of the host church.

An overview of the 1989-90 studies "The Philippines" and "The World of Islam" was given by Carol Mackowski, Southampton. Mr. Wade Remer of Listowel from the Wycliffe Bible Translators showed a video entitled "Celebration - The 300th Translation of the New Testament" portraying the work of translators in the Philippines.

Mim Cady of Owen Sound entertained with a slide presentation of her stay in China from 1986-88.

Bernice, Muriel and Madalene Gowan of Allenford conducted a worship service that turned our minds to the celebration of the Harvest and Thanksgiving soon to come.

Paris Presbyterial held an interesting Fall Rally in Central Church, Brantford, Ontario, October 19, 1989 with Jeannette Jonkers, presiding. Discipleship was the theme for the Rally, based on John 8:31.

Reports on the 75th Anniversary of the WMS (W.D.) were given by Elaine Stevens, Woodstock, and the Ladies' Missionary week-end held at Camp Kintail on Lake Huron, by Blanche Prowe, Innerkip.

Guest speaker was Mary Nicol, recently retired, who told of her medical work in Kathmandu, Nepal, which is a Hindu monarchy. In spite of restrictions with serious jail terms, Bible study can be carried on in the homes. In 1975 there were approximately 400 Christians, but today there are 50 - 60,000 Christians. Miss Nicol brought her visit to a close by showing pictures of Nepal, a most beautiful country, her lovely dogs and beautiful orchids.

The Annual Fall Rally of **Hamilton** Presbyterial was held at Strathcona Church in Burlington on October 21. Women were welcomed by Anne Maxwell of Strathcona with worship by New Westminster in Hamilton. The speaker, Dr. Sue Kober, was introduced by Isabelle Purmal, Vice President. Dr. Kober, who went to Malawi at age 70, gave a very descriptive talk on her experiences in that area (Livingstonia). She gave a special "rave review" for UNICEF, which was very appropriate for the time of year.

After a delicious luncheon, a Song-Fest was enjoyed, led by Mary Jane Bisset and Margie MacLeod, with Dorothy Greenwood at the piano. A skit "What's Past is Prologue", based on our Anniversary year, written and directed by Jessie Whittington, was well received.

Sarnia Presbyterial held its Fall Rally at St. Andrew's, Strathroy, Ontario on October 24th beginning with a bountiful pot-luck supper. Members were welcomed by president Marilyn Shaw, Mooretown, and Margaret Smith, Strathroy. Special music was supplied by Strathroy with the devotions by Centre Road. The speaker was Dr. Heather Johnston of Hamilton who accompanied her excellent talk on South Africa with slides taken on her trip.

At First Church, Edmonton, October 28, 1989 the Presbyterial for **Edmonton-Peace River** area held a Fall Rally. Theme: "Give us this day our daily bread".

The Program included a Philippine presentation of posters, write-ups and talent, three Filipino families singing their traditional songs and a talk of their lifestyle on the Island; "Perspective on life for the handicapped", by nurse Barbara Houston, a victim of M.S.; sharing the "Agape fellowship meal or love feast"; Gail Allan, Presbyterian World Service and Development worker speaking on education, P.W.S., grants and help that is available around the world for refugees; and three young men from Sudan, Africa, sponsored by the Presbyterian Church, spoke of their life problems there and the hardships encountered in trying to emigrate.

The large hall of First Church, Verdun, was filled to capacity on Sunday, October 22, to hear presentations of music from local church

choirs and groups representing different cultures within the Presbyterian family.

Sponsored by **Montreal** Presbyterial and the Missions Committee of Presbytery, the musical mosaic included two choirs from the Cote des Neiges Church, a Taiwanese choir, a Ghanaian choir, a Cameroon duo, the Anderson family, recently arrived from South Africa, a Korean choir and a Spanish choir.

It was an inspiring afternoon as choir after choir, many of them in beautiful native dress, sang their praises to God in the music of their former homelands.

The Rev. Wally Hong, host minister,was master of ceremonies and the Rev. J.S.S. Armour, Missions Convener thanked the participants and pronounced the benediction.

ANNIVERSARIES

To the strains of "Jesus saves, Jesus saves," the processional hymn, the worship service at **St. David's** Church in **Kelowna**, B.C., on October 15 began. This was directed by the WMS, Ada Adam's Auxiliary, on their tenth anniversary.

Door greeters, Bible and responsive readings, prayers and receiving the offering were done by WMS members as was the sermon, using the theme "Go and Tell". The sermon took the form of questions and answers about our organization from its beginning to the present.

Remarks by church members after the service were "I had no idea of the extensive work of the WMS" and "We learned a great deal this morning".

The group's 75th anniversary project is to assist Betty Marsh in her second year at Vancouver School of Theology. A study Bible was given to Betty with a special monogrammed cross-stitched book mark.

In Remembrance

Mrs. Alex (Ruby) Gilroy,
Mrs. Lorne (Mary) Gilroy,
Guthrie, Alvinston, Ont.

Mrs. Verla Reath,
Avonton, Ont.

Mrs. Jas. (Evelyn) Mair,
Melville, Brussels, Ont.

Mrs. Lois Stewart,
Central, Cambridge, Ont.
(deaconess at Central from 1929-40, wife of Dr. Richard Stewart, formerly of New St. James, London, Ont.)

Mrs. Margaret Gillies,
Mrs. Gertrude Walker,
First, Collingwood, Ont.

Mrs. Ian (Grace) MacLeod,
Kenyon Skye, Dunvegan, Ont.

Mrs. Jean Hodgson,
Knox, Gamebridge, Ont.

Miss Margaret Nurse,
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Mrs. Nellie Anderson,
New Westminster,
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(mother-in-law of Rev. Harry McWilliams)

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GLAD TIDINGS

FEBRUARY 1990

Volume 66 No. 2 **GLAD TIDINGS** February 1990

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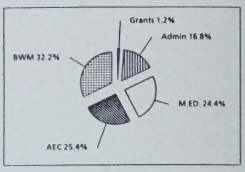

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CREDITS:

Cover Photo: Sunday School children in Huegito, Costa Rica taken by Kass Whitefield

Apology

The name of the author of the poem "Send O God" was inadvertently omitted from the back page of the November 1989 Glad Tidings. Our apologies to Gwen Hawkins, author and editor of *Esprit* magazine where the poem was first published.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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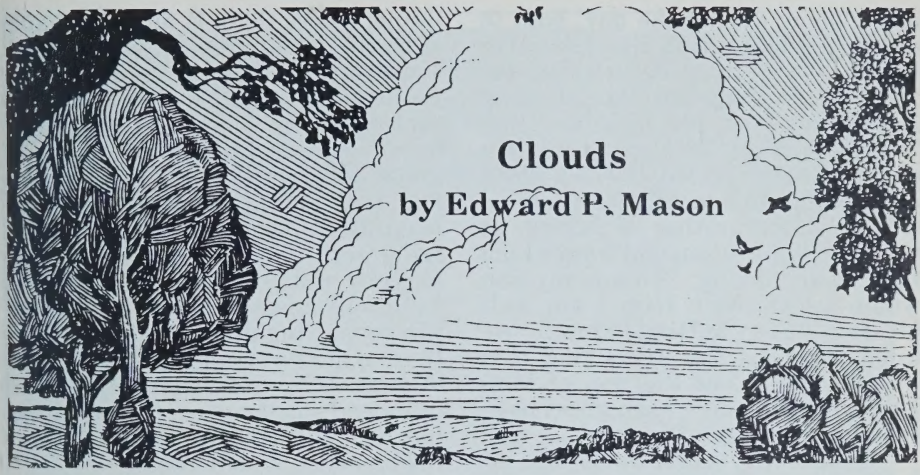


Clouds

by Edward P. Mason

"While Aaron was speaking to the whole Israelite community, they looked towards the desert, and there was the glory of the Lord appearing in a cloud." (Exodus 16:10)

Throughout the history of mankind, men and women have striven to create things of beauty; things which touch the mind, the human senses, and even the soul. God has given them the ability to do so, and there are specific creations, especially in the world of art and music, in which one senses the very presence of our Creator. God also sensitizes us to beauty in the natural world in which we live. All about us are the beauties of Nature. In the autumn, there are the lovely colours of the changing leaves which become a feast to our senses in the brightness of the sun against the sharpness of the deepening blue sky. And in the sky throughout the year, we are privileged to see, wonder at, and enjoy the magnificence--glorious and even at times terrifying--of His creation, the clouds.

To me, clouds are something special. Some of the loveliest cloud formations and colours come with the rising of the sun in the early morning. Similarly, one views the brilliant oranges and reds as the sun sinks over our lakes and fields, followed by the lovely shades of crimson and purple against the darkening greyness of the clouds. Many times such a scene has touched me so deeply that I find myself crying out unabashedly, "Oh Lord, how glorious is Thy creation, how wondrous are Thy works!" Even as one watches the amassing of great dark, billowing storm-cloud formations, lit up briefly by the flashing streaks of lightning, and heralded by the rolling thunderous boomings, one cannot but sense God's presence in His creation. That deep sense of God's presence in His clouds has become a part of my Christian experience.

Of course, it is natural that we should associate God's presence with clouds. In the beginning, God created them. (Gen. 1:9) They were one of the two sources of the water which destroyed mankind at the time of Noah. (Gen. 7:11-12) During the Exodus, we see God in a cloud, leading the Israelites through the wilderness; the cloud in the form of a pillar, to direct them on their journey. That pillar was fiery during the night to lighten up their darkness while travelling. It was thick

and gloomy during the day, both to defend them against the excessive heat of the Arabian desert, (Exodus 13:21-22) and against the pursuing Egyptians. Also, the Israelites saw "the glory of the Lord appearing in a cloud" (Exodus 16:10). It was a white cloud which enveloped Peter, James, and John the brother of James, at the Transfiguration, and from which God spoke, saying, "This is my Son whom I love; with Him I am well pleased. Listen to Him!" Finally, we know from the Scriptures that it is in the clouds that the Son of Man will appear, coming with great power and glory (Mark 13:26).

In the busy hurly-burly, too often pressured and worldly way of living, where there is much despair, suffering, hunger, anguish, and sometimes feelings of helplessness, we must never forget that God is in control. Christ is in us, and the Holy Spirit is ever present to comfort, guide and reveal God's truth, care and love for us. God's creation is magnificent, and we are privileged to be part of it, to enjoy it, and to magnify and praise His Holy Name. Let those amazing fleecy billows of life-supporting droplets of moisture, those marvels of beauty, lift you out of your daily concerns. Then your mind and spirit can soar to touch, be touched, and be refreshed by the living presence of our Creator.

- Beachcombers: Bob Garvin, Archie Dancey, Murray Garvin and Agnes Hislop

Photos: pages 5-7 by Jean and Archie Dancey

Adventure in Mission in British Columbia

by Jean Dancey

The idea for a mission tour in British Columbia originated with members of Weston Presbyterian Church, Weston, Ontario after they had listened to the Rev. Robert Garvin, Superintendent of Missions for the Synod of British Columbia, enthusiastically describe his work. The Rev. Murray Garvin, Secretary for Education for Mission with the Board of World Mission, organized the travel and accommodation and publicized it. Fourteen of us signed up.

My husband, Archie, and I joined our tour leaders, Bob and Murray Garvin, and the other 12 at Calgary International Airport on Friday evening, September 1. Two vans were rented and driven by Bob and Murray until September 17.

We journeyed over 5,000 kilometres receiving splendid hospitality and enjoying magnificent scenery daily. The vans were dubbed "Wheels to Meals" as we rolled across the province sharing dinners, lunches, morning breaks and breakfasts with Presbyterians of all ages.

WMS members joined us frequently with their congregations. In Cranbrook, our first church dinner, I met Norma Lyon, President of Kootenay Presbyterial. Dining in St. Andrew's Hall in Vancouver, Margaret Walker, President of the Synodical of B.C., and her husband, Bill, and Laurie Jackson, President of Westminster Presbyterial, and her husband, Larry, greeted our tour. During a break in St. Giles P.C. in Prince George, I talked with Marie

Luttrell, President of Kamloops Presbyterial, who was organizing a rally in Salmon Arm the following week. They all feel the isolation, but I assured them of our support.

On behalf of the tour, Diane Osborne, an elder in Weston P.C., presented each congregation with a Benediction, beautifully written in calligraphy by her mother, Winnie Osborne, also from Weston and part of the tour.

Presbyterians were almost nonexistent after 1925 in British Columbia. Over the past 20 years numbers have increased because of dedication, outreach and sharing a caring ministry with many who would not have any church home. We saw this in action in the Slocan Valley. The Rev. Cal Brown with the assistance of Mark Graves, on appointment for two years, has developed contemporary worship and Bible study with youth and others in what is known as Sin Valley, populated by New Age ideas, cults and non-Christian religions.

Arriving at Knox, Vernon, we were led through the new sanctuary and meeting rooms which will be ready for use soon. We shared a congregational dinner and party to celebrate Bob and Carol Garvin's 30th wedding anniversary in Langley. We visited the Missions to Seamen on the Vancouver waterfront. Rev. Paul Tong, a Presbyterian minister, greeted us warmly and introduced us to the Rev. Joe Parker, the director. Pleasant facilities are available for any seamen off duty. Clergy from the Missions to Seamen visit all foreign ships docked in the harbour.

St. Columba P.C. in Vancouver has an impressive collection of Biblical history and archaeology gathered over many years by the minister, the Rev. Fred Metzger. These replicas and copies of artifacts are available for children, students and others to view. After lunching with members in St. Columba, Florence Edge explained her role with the hospitals in Vancouver.

That evening, we dined at St. Andrew's Hall on the University of British Columbia campus. The Dean, the Rev. Brian Fraser, described the background of the Presbyterian residence within the Vancouver School of Theology. In the

- St. Giles, Prince George: Elizabeth Zook, Jim Walton and Jean Dancey, above. Below, Kamloops barbecue begins.

chapel we viewed the original Kingsmill Gospels which were featured in the May 1989 Record.

Disembarking on Vancouver Island, we reached the site of the Saanich Peninsula P.C. The Rev. Peter Coutts told of his ministry while we walked over the impressive site on a busy intersection near the airport. We were served a delicious Chinese meal at the Chinese P.C. in Victoria and met many of the parishioners and ministers from the area. My husband visited with the Rev. Dr. John Allan, minister of St. Andrew's, Victoria, with whom he had worked in Toronto.

We rested in Duncan for coffee and met the ministers and leaders in Covenant Community at St. Andrew's. In Parksville, we shared the 19th anniversary celebrations and watched the treasurer give a cheque to the Clerk of Session of St. Andrew's, Victoria to pay off the loan given in their early days. They announced a Miracle Sunday to remove all debt in the next months so that St. Columba, Parksville, will become self-supporting in 1990.

-Kamloops people and travellers.

Shirley Cochrane, an elder in First P.C. in Prince Rupert, welcomed us and directed a sight-seeing and historical drive of the area. At the church, we were greeted by the Rev. Young Hwa Lee and his wife and the clerk of Kirk Session, Marvin Martin. They explained church history then led us to a delightful hotel for lunch with some members of First Church.

September 14, 1989 was the highlight of our tour. In Quesnel, we lunched with the Rev. David Webber, his wife, Linda, and their sons, Davin and Halden. David explained how he discovered the need for Christian leadership in the Cariboo while working as a forester. He studied at the Vancouver School of Theology and after ordination, served in Bradner. Since August 1989, he has organized house churches across the region.

He drove with us to Williams Lake, stopping to describe the land and buildings and inhabitants. We joined Presbyters and friends for dinner at the Golf and Country Club in Williams Lake. After, we moved to St. Andrew's United Church for the service of recognition for the Rev. David Webber and the inauguration of the Cariboo Presbyterian Church. We were privileged to be a part of this historic milestone in the Presbyterian Church in Canada. Ministry in the Cariboo is returning to its biblical roots where a few meet together to share in worship, study and fellowship in their homes.

Outstanding memories remain with us: Outgoing, vibrant ministry across B.C. Sharing, caring people. Delicious meals. Quiet lakes, lofty mountains, golden trees against dark green evergreens, deep blue ocean. Gas Town in Vancouver. Victoria's waterfront with illuminated buildings at night. Wading in the cold ocean and walking on hard-

packed sand in Pacific Rim Park. Holy mugs - a collector's item in that area, especially *green* - favorites of Bob Garvin when he visits churches across the Synod.

Presbyterians are thriving in God's country, British Columbia! They will teach us much about sharing. Think about this on Sunday morning before writing the sum for Presbyterians Sharing when you fill your envelope!

"Whoso offereth praise glorifieth me"

(Psalm 50:23)

If we cannot raise our voices,
Nor our lips proclaim Your fame
In our hearts thanksgiving raises
Songs of praise to laud Your Name.
Praise God, Praise God, Praise God, Praise God!
Glorify Almighty God.

God is still the same forever,
Loving, faithful, slow to wrath
When we serve with faint endeavour
And when life erodes our faith.
Praise God, Praise God, Praise God, Praise God!
Glorify Almighty God.

We can praise as we remember
How throughout our former days,
Times when we were prone to wander
You have guided all our ways.
Praise God, Praise God, Praise God, Praise God!
Glorify Almighty God.

Help us, Lord, when days seem darkest
Still to sing our inward song.
Though alone we hear the music
All its joys to You belong.
Praise God, Praise God, Praise God, Praise God!
Glorify Almighty God.

Kathleen Rowat

May be sung to "Regent Square" No. 278 Book of Praise.

- Kathleen's hymn is especially meaningful because, due to a voice problem, she is unable to sing or speak God's praise in public, as she once did.

Signs of Hope in Central America

by Kass Whitefield

Part III - Costa Rica

I am grateful to have had the opportunity of visiting Costa Rica, a beautiful country which has a fairly stable democratic government. However, there are many areas of need, as in most countries of the Caribbean and Latin America.

The main reason for my visit was an invitation received from Alfalit Internacional through Joe Reed, for someone from the Women's Missionary Society (W.D.) to be thanked personally for the annual contribution made by our Christian Literature Fund. Alfalit is a Christian movement of Literacy and Basic Adult Education, with branches in many countries in Central and South America, and headquarters in Costa Rica.

Day 1

We had been invited to stay with Fred and Marjorie Gero who work with the Canadian Embassy located in San Jose. They were marvellous hosts.

With Joe as the ever-willing interpreter, I had a meeting with Yolanda Bertozzi, Alfalit Co-ordinator of Women's Work, and German Zarate, a development officer. They told us about the work of Alfalit and how it is supported. We visited a Day Care Centre being operated by a Methodist congregation in a lower class area of San Jose. Alfalit offers technical advice given by "promoters", who are trained social workers.

Day 2

The next morning, we drove with Yolanda and two of the promoters to a community in Guanacaste, north east of San Jose. It was a long drive, so on the way, I learned more about their women's work, and shared with them what we in the WMS do as a women's organization which is part of the Presbyterian Church in Canada.

We visited a women's co-operative which is operated with the

advice and encouragement of Alfalit. The President told us that she had decided to help when she read about women winning the right to vote, and felt that she should be a part of the new project. She says that some husbands do not like their wives to give time working in the co-op, but her husband understands how important it is for her to participate, and makes sure that she is not late for the meetings!

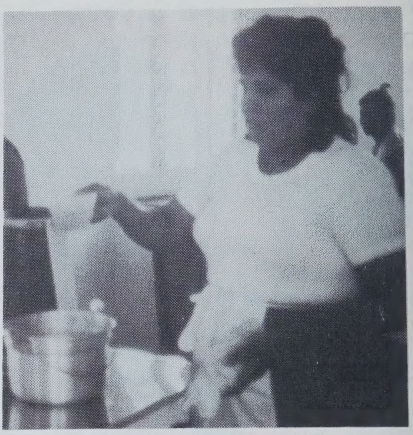
The members grow corn, bring it to the centre where they have facilities for grinding it and for making corn bread and two flavours of drink powder which they sell. After the demonstrations, the President invited us to her home as the promoters had brought a birthday cake to share for the three-year-old of the family of 11 children. This was a very humble home. The husband does day work for a local landowner, but the co-operative is a way for his wife to have a measure of independence.

Day 3

We met with Yolanda and other members of the Board of Alfalit representing different denominations in the area, then went to the Episcopalian Church for a service to mark International Women's Day. It was the first time such an ecumenical service was held.

Day 4

We shared Sunday morning worship service in a small church on the outskirts of San Jose, a community church built on property purchased from funds through a congregation in the U.S. They are assisted by F.I.E.C., an organization of evangelical churches in Costa Rica. The little church is a "lean to" built with



- Women making "drip" coffee in Costa Rica.

Photos: pages 9-11 by Kees Whitefield

bamboo, delightfully decorated with plants.

There was great participation by the small children who shared with the congregation what they had learned in Sunday School.

We went to an evening service which was also a celebration of International Women's Day, organized by the women, but with good participation by the men and boys. A drama was enacted which pointedly showed how in many families, the wife and mother is expected to give all of her time to her family, with no time to be spent outside the home. We got the point - even those of us who understand little Spanish! The congregation was very friendly, and the hymns were accompanied by young people on guitars and drums, complete with amplifiers.

Day 5

We went with Alberto, who is on the Board of F.I.E.C. to a Day Care Centre for Seniors and Children at Hatillo 5. The Administrator told us that the Centre is government financed, but help is given by church volunteers. It is important for the

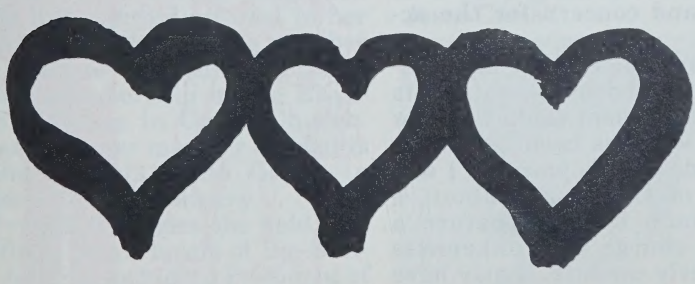
- "Promotor" grinding in Costa Rica.

elderly who live with their children to get out and meet some of their friends and engage in activities at the centre. The children, whose mothers are at work, seemed happy and well cared for, and all are given a good mid-day meal. We then went to a place called Los Guidos, a new development of basic housing on the outskirts of San Jose. The Government gives the people a small piece of land and help with materials to build a home. Sometimes they live in a shack at the back of the property until they can build their home on the front. The homes which were finished looked well cared for with shrubs and flowers planted. The houses were built on a hillside, and one could see that when the project is finished, it will be an attractive place to live.

Joe and I were joined for lunch at the Seminary in San Jose by members of the Board of F.I.E.C. They told us of the concern for native peoples, who have many areas of need such as health care, housing and transportation to the city for treatment. This is a new work for them, and they would very much appreciate some help with this project.

This was my last day in Costa Rica, and I am very grateful for having the opportunity to visit that country. It enabled me to recover somewhat from the busy days in El Salvador and Nicaragua. I would recommend that anyone taking that trip end with at least a couple of days in Costa Rica! I thank the Society for giving me the opportunity to learn more about Central America, and I cannot close without expressing my thanks again to the Rev. Joseph Reed for his guidance and help, both as an interpreter and as a source of information.

Part 1 of Kass Whitefield's journey is in the October 1989 Glad Tidings; Part 11 in January 1990.



All will know that you are my disciples if you love one another. JOHN 13:35 NIV

Sharing Trust on the Journey - A Meditation

By Walter A. Donovan

When constabulary duty's to be done, to be done,
The policeman's lot is not an 'appy one. - W. S. Gilbert

One could add that when the accused appears at the bar of justice, his or her situation is even less enviable than that of the constable. A few days ago, however, I was pleasantly surprised to learn of a much more humane type of legal system.

A radio program on the C.B.C. - I think it was either "The World At Six" or "As It Happens" - told about a magistrate or judge of aboriginal ancestry, and of how he dealt with the people who appeared before him. (I heard only a part of the item, but I believe that the setting was either in Manitoba or British Columbia.)

Before the judge was to see the prisoner, he would meet with the elders of the community to learn what he could about the background of the accused. This member of the judiciary was obviously more interested in the well-being of the person in the dock than in the mechanics of legal tradition. Then, at the trial there might be a succession of friends and/or relatives who would declare their love and concern for the accused.

Can you imagine how much affirming - and affirmative - value this kind of arrangement could have for the person who has been led astray or stumbled on life's journey? I was reminded of the story* about a young woman brought before a judge on a charge of drunkenness and disorderly conduct. It may have been so soon after her arrest that the effects of alcohol had not disappeared, but the accused had nothing but hostility for her accuser and the man on the bench.

Then from the otherwise uncaring audience there came a lady about the prisoner's age, wearing the uniform of the Salvation Army. She went up to the accused, threw her arms around her and kissed her. The unfortunate girl became a different person entirely, bursting into tears.

That item on radio reminded me also of the apostle Peter. After his Master's arrest in the garden of Gethsemane, the big fisherman thrice denied that he knew this rabbi with whom he had spent about three years. According to John Mark, the message given to the women at the tomb on that first Easter morning for the disciples

included a special word to Simon Peter. What a load of guilt and self-reproach must have fallen from Peter's shoulders when he heard that message which told him that he was still counted as one of the group of disciples!

In his Daily Study Bible on Mark, William Barclay quoted someone who said,

"The most precious thing about Jesus is the way in which he trusts us on the field of our defeat." If we were to share such trust with each other, there could be much more hope for many folk who made a wrong turn on the journey of life. Justice is more likely to be tempered by mercy if only we realize that the single difference between you or me and the prisoner in the dock is that he/she happened to have been caught.

There is a wonderful word of hope for us in the letter to the Hebrews by an unknown author who wrote: "Jesus lives on forever, and his work as priest does not pass on to someone else. And so he is able, now and always, to save those who come to God through him, because he lives forever to plead with God for them." (T.E.V.) Each one of us needs to hear that good news.

Our reformatories fail to reform, and our penitentiaries - instead of making people penitent - seem to be schools for further crime. We pale-faces need to learn about rehabilitation from the first Canadians.

*told by Professor David Hay at Knox, about 1952.

In Memoriam

Berta McCallum

Mary Alberta McCallum (Berta) died suddenly on December 5, 1989. Her husband predeceased her in 1969. She is survived by a daughter, Carol Lynn of Mesa, Arizona and three grandchildren.

Berta was a native Calgarian and she had a proud interest in her community. She had been a member of the WMS for 60 years beginning with her membership in the Elizabeth Rae Group in Grace Church. She was a charter member of what is now the Nichols Gunn Group in Chalmers Church, Calgary.

Through the years she held various offices at all levels of the Society in Alberta including President of Calgary Presbyterial and of Alberta Synodical. She was an Elder in Chalmers Church.

Berta served the Church and the Society with devotion. She was true to her convictions and faithful in her every undertaking. We give thanks for the privilege we have had to know, love and serve with such an outstanding disciple of our Saviour, Jesus Christ.

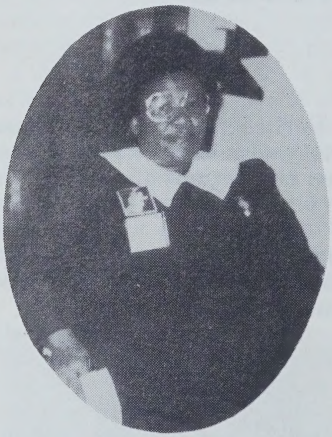
- Berta McCallum

75th Anniversary Update: Overseas Visitors Grateful for Opportunities

Word has been received from the four women from overseas who shared in the WMS 75th Anniversary celebrations last year.

Nora Masopha, writing from the Transvaal, Republic of South Africa, expressed her gratitude for the experience of joining our Council meeting and anniversary celebrations, and for the resolution of Council to contribute a sum of money towards women's work in each of the four countries.

"I want to be part of your WMS for my church", Norah says, and "I pray God to use me in my church".



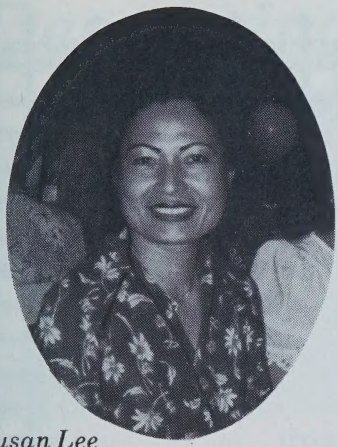
- Nora Masopha

Joan Parajon wrote shortly before leaving Canada for her home in Managua, Nicaragua:

"As I prepare to leave your beautiful country of Canada that I have grown to love in these two weeks, I wanted to thank you for inviting me to participate in your 75th Anniversary celebration. It was a wonderful experience for me and one I will never forget. I was particularly moved by the kindness, love and affection bestowed upon me, a Baptist from Nicaragua. We are truly 'one in the Spirit' and I love you all. I hope that the Lord will permit me to return someday. May God bless you all."

- Joan Parajon

From Taiwan, thanks were expressed by Edward Senner, Associate General Secretary of the Presbyterian Church in Taiwan for the visit to Canada by **Susan Lee**. Susan especially enjoyed visiting a number of churches during her stay in Canada.



- Susan Lee

Dr. Deborah Tezlo has been busy sharing her experiences with congregations in the Jobat area in India. "It has been wonderful to be able to share with the church family here the rich experiences which you enabled me to have."

"Be assured of the prayers of your sisters and brothers in the Church here for God's continued guidance and blessing as you seek to fulfill His will for you in our Canadian Church."

Once again the appreciation of the WMS goes to those four lovely women who so enhanced our celebrations.

- Deborah Tezlo

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Come Thou Holy Spirit

1. Come Thou Holy Spirit,
   Give us eyes to see,
   Bless us as we gather,
   In community.
   Help us as we try to love,
   As Jesus taught us to.
   Imitating Him in
   All we say and do.

Chorus: Come Thou Holy Spirit
Into every heart,
Comfort and enable
Us to do our part.

2. Come Thou Holy Spirit,
   Challenge us this day,
   To listen to each other
   And help along the way.
   Show us that to care and pray
   For a friend or two,
   Is a natural part of knowing
   And of loving You.

Chorus:

3. Come thou Holy Spirit
   Daily as we go,
   Mother, Father, children,
   All our needs you know,
   Youth and adults all unite
   To adore your name,
   And your care for each of us,
   Always is the same.

Chorus:

Joanne Watson

Tune St. Gertrude (Onward Christian Soldiers)
#301, Book of Praise

Dear friends,

News from Dick and Jane Paul, Zaire

- Jane and Dick Paul

Dick and I are seconded from the Presbyterian Church to Mission Aviation Fellowship - a mission that serves other missions by providing air transportation and communication services. Because the road systems in Zaire have received a minimum of maintenance since independence in 1963, it is difficult to drive into the interior of the country, and in the rainy seasons it is impossible. While Zaire has some commercial airlines, they only fly into the major centres. Mission Aviation Fellowship operates 13 small aircraft which fly into over 300 small airstrips essential in remote parts of the country to serve mission stations where hospitals, schools and agricultural projects are in operation. There is no mail service outside of the major cities and telephone calls are almost non-existent.

Our M.A.F. family in Zaire is made up of 23 families and two singles (there are 48 children). Ten of our adults grew up as mission kids and are back serving overseas.

Dick is the financial officer in the Zaire program. He hopes to train the two nationals in the office to be able to operate the financial reporting system which has recently been installed on an IBM clone. They are both wonderful Christians who are a delight to work with. We meet many frustrations in the office when equipment breaks down, power goes off, supplies are not available or sickness occurs. I help with the billing several mornings a week, after taking Linzala lessons.

The Republic of Zaire is 2,345,409 square kilometres or one and a half times the size of Europe. It straddles the equator and thus includes a wide range of climates. The Zaire River is a great resource to the country providing electrical power, water and fish (and how about those crocodiles!) Travel on the river is now very limited because of the lack of boats, barges, the swift water and the changing channel conditions. At one time there was a large medical boat which travelled up and down the river to give service to the people but that was before independence.

Right now there is a presidential government system. It is a one party system. It is reported in the international press that President Mobutu is one of the wealthiest men in the world. To the ordinary Zairian person who lives in very limited circumstances this does not seem unfair or out of place. The cultural roots of Zaire being a tribal system results in the belief that the chief is always right and what he does is without question. The Zairian people are friendly, outgoing and hospitable. Like all emerging countries there is a mixture of the modern and the primitive.

There is a mosaic of 300 different tribes and languages which make up this nation. The official

language is French which is taught in the schools. In our area and along the Zaire River, Linzala is the trade language which most people speak or understand. (I'm studying Linzala every morning in hopes of being able to speak to more people.) On the other side of the country, Swahili is the major language.

We live in Kinshasa, the capital, which is a large city of some three million people. It is located on the south bank of the Zaire River. There are rapids just below the city which make it impossible to get boats to the sea coast. While Kinshasa has 24-hour electricity it is often turned off for several hours at a time without warning. We also have running water - which turns brown after heavy rains and sometimes loses pressure - again without notice. We boil and filter all our drinking and cooking water.

The city is like many other developing countries where in the capital you see a number of very rich nationals driving Mercedes and the millions riding in broken buses and trucks. Begging is a way of life in the city and so is theft. Hence all the houses have high block fences with iron gates and most people hire a watchman to patrol the yard or use a dog, as we do, to guard the property.

Because of the lack of serious development in the interior of the country, there is a constant flow of people to the capital where there is work for the men. Unfortunately this leads to great poverty among the unskilled. It also leads to broken family ties and moral values resulting in the usual social problems of society. It means too that the work of spreading the gospel is changing from one where the missionaries mostly located in the interior of the country now may have to evenly divide their work to include the unreached people of the cities.

One of the unsettling aspects of living in Zaire is the knowledge that if anything ever happens to the president there could be a short but bloody period of fighting while his successor is chosen. Because lines of support tie into tribal backgrounds, it would appear that the strongest tribe in Kinshasa would probably end up in control of the country. Unfortunately, this tribal system is one of the limiting factors on how quickly the country can develop, since able people outside the tribe in power are unable to develop to their full potential. This also happens with the churches.

Because our French is somewhat limited we attend the International Protestant Church of Kinshasa which holds its services in English. Dick is the treasurer and serves on the Commission of twelve. I teach grades one and two in the Sunday School. IPCK has a class of Sunday School adults taking the Bible studies in English as a second language. It has been a great outreach into the community. Although I am a nurse the opportunities for me are limited to helping in our mission on special things. But I am able to serve on the Board of the Zairian American Clinic where we get our medical care. Another place that holds great interest for me is a weekly trip to help teach a group of children at the leprosy camp. We have approximately 30 children from 2-15 years to whom we teach a Bible story, songs, games, memory work and a hand project.

- The Presbyterian Message. April 1989.

Dick and Jane Paul came from the congregation of St. Andrew's and St. Stephen's Church, North Vancouver. Dick, a chartered accountant, was the General

Manager of Graphics in Vancouver before he and his wife undertook an assignment under the Missionary Aviation Fellowship (MAF) to be their chief financial officer in Irian Jaya, Indonesia for 3 years (1983/86). Jane, an RN, served as base nurse in Indonesia.

His work in Indonesia was to reorganize the fare and billing structure of MAF to make it more cost efficient, and more open and available to the local people.

In April 1987 they became missionaries of The Presbyterian Church in Canada, seconded to Mission Aviation Fellowship, to serve in Zaire, where Dick will seek to do a similar job as chief financial officer there.

NEWS

UKRAINE: ORTHODOX BISHOP EXCOMMUNICATED

Eastern Orthodox Metropolitan Filaret of Kiev has announced that one of his colleagues in the Russian Orthodox Church, Bishop Ioann of Jitomir, has been excommunicated because he supports efforts to relegalise the Ukrainian Catholic Church in the Soviet Union. Ukrainian Catholicism is a form of Roman Catholicism with an ethos and worship forms like that of Eastern Orthodoxy. It was legal in the Soviet Union until 1946. It was begun by Eastern Orthodox who accepted the jurisdiction of the pope in 1596. [EPS]

SPIRITUAL DIRECTION PROGRAM

The Toronto School of Theology and the Shalom Institute, Vancouver, announce the launching of an ecumenical training program for Spiritual Directors. To begin in April 1990, the 15-month program will be called the Toronto-Shalom Program in Spiritual Direction.

Organized on an extension basis, the program is intended for ministers ordained and lay who find themselves asked to give spiritual guidance to individuals and groups. It includes four phases: a preparatory period of reading and writing, an eight-day residency, 12 months of supervised study and practice, and a concluding residency.

The TST decision to co-sponsor was made just a few days before the Vancouver School of Theology decided to co-sponsor two further cycles of the Pacific Northwest Program in Spiritual Direction (PNPSD), on which the Toronto-Shalom Program is modelled. Focus of both programs is the integration of contemplative practice with a strong social-justice orientation.

For further information: Don Grayston (604-433-2599); or Bill Lord, Director for Continuing Education, TST (416-978-4039).

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First book -	$.75
Each additional book -	$.25

INSIDE TWENTY-FIVE MORE CLASSIC CHILDREN'S STORIES *by Miriam J. Johnson. Published by Paulist Press, 997 Macarthur Blvd., Mahwah, N.J. 07430, USA. 1988 copyright. Price $7.75.*

A good reference source for parents and teachers who are concerned about what their children are reading. The author has divided the titles chosen for discussion under four broad headings: A design in nature, Redeeming the situations, Connecting with the poor, God's love in human settings. Each title has been chosen for its Christian values. A "plus" is the list of questions or "conversation starters" at the end of each chapter, to promote discussion between adult and child of the values and elements of faith "inside" each story.

Elvira Jacobs

THROUGH THE VALLEY OF SHADOWS - A New Resource for Dealing with Grief *by Ted Creen. Music by Chris Dickson. 90-minute cassette tape. Price $10.00.*

Anyone who has been recently bereaved will find comfort and hope in listening to this cassette tape. We are reminded that a loving God is present with us 'in the valley of the shadow of death'. Hauntingly beautiful music like The Lord is My Shepherd accompanies the soothing voice of Ted Creen as he guides listeners through the inevitable stages of grief.

Meditations and individual exercises are encouraged. It is a tape to be worked through over a period of time, at the speed of the individual listener.

Through the Valley of Shadows will also be a useful tool for those clergy or other concerned persons dealing with persons in grief.

L. June Stevenson.

Ecumenical Decade Churches in Solidarity with Women

Sweatshirts, mugs and pins with the Ecumenical Decade logo are available from:

United Church Publishing and Supply House,
Suite 103, 1955 W. 4th Avenue,
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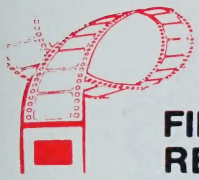
Toronto, ON M4T 1M8

Sweatshirts $25.00, Mugs $7.00, Pins $5.95 ($4.95 for 10 or more).



FILMS/ RESOURCES

No way! Not me is the first in a series concerning the feminization of poverty, produced by the National Film Board of Canada. Rosemary Brown, former cabinet minister in British Columbia and spirited human rights activist and educator, delivers a compelling lecture to high school students defining the harsh realities and consequences of women and poverty.

No Way! Not Me provides an eloquent warning: unless young women take control of their own lives and their own careers, they could face a bleak future of poverty and loneliness: Brown's talk also outlines the need for equality of males and females in the home and the workplace.

The film is interwoven with contemporary and historical images of "women and work," and concludes with a lively question-and-answer session with the students in the audience at Toronto's Bloor Collegiate.

This 30-minute VHS video resource is available from AVRL*, Communication Services, 50 Wynford Drive, Don Mills, Ontario M3C 1J7. Phone (416) 441-1111.

Another video resource on the subject of women and poverty is "A Woman Named Mary". Because of demand, additional copies have now been placed in the Audio Visual Resource Library.

*Audio Visual Resource Library.

In The World - BWM News

INDIA

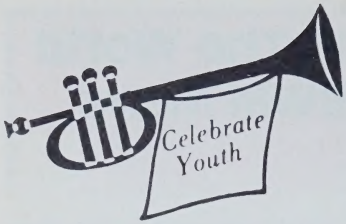
Clarence McMullen, Director of the Christian Institute for Sikh Studies at Baring Christian College, Batala, India writes:

"The Seminar on Sadhu Sunder Singh was a rich, intellectual as well as spiritual experience. In all 11 papers were presented including one by a Jesuit priest. I am in the process of editing the papers for publication.

On September 24th we had a retreat for Christian students in which about 80 students participated. We are planning to have a dialogue session in October and then in November a session for the Christian clergy and lay men working in this area. So the programme at the institute is picking up."

CANADA

Calvin Presbyterian Church, Thunder Bay, had not had a regular ordained ministry for 12 years. In 1989 they decided to call a minister and move ahead in ministry. As financial limitations would not allow the BWM to assist with a grant, the congregation decided to take a step of faith and do it themselves. The Presbytery of Superior has agreed to back them as necessary, and St. John's Church, Winnipeg, has offered $1,500 per year for 3 years. The Rev. **Milton Fraser**, a 1989 Knox graduate, was called and inducted this summer. This is an excellent example of a small congregation, a presbytery and a stronger congregation working together in Mission.



February 14th Is Not The Only Day To Say "I Love You" To Children

Approximately 10 years ago people all around the world celebrated "The International Year of The Child". Since that time the United Nations have been discussing the "Bill of Rights" for children and in November near the end of the 10th anniversary year the Bill was finally passed. It is not as good as some would like it to be, and does not include all the protections we would like included but at least it is passed. This is a step in the right direction. And as someone has said "every step in the right direction brings us closer to our dream when children will be finally recognized as people and become a priority in our thinking and planning and consulted about things which really concern them." .

Among the major rights that have been given to children is the right to love and be loved.

But what we have seen happening to children is far from the intent of those who wrote this particular Bill, and it certainly is a far cry from experiences of the love that Christ wants for them. Instead we are seeing and hearing that children are being abused, mentally, intellectually, spiritually, emotionally, physically and sexually. They are being taught to hate and fear instead of to love and share with others. They are being neglected and abandoned to suffer loneliness, cold, hunger, and homelessness. They suffer all the indignities of those adults often referred to as the dregs of society.

And not all of these children are living in the so-called developing countries and the slums of our own country. No, they may be in your home or in the homes of friends. They may be living down the street. The trouble is we cannot always tell who the abused children are because they do not always wear their scars where you can see them.

Just recently in the Montreal "Massacre" we saw the results of living with hate and fear. The young man who was the killer may not have been physically abused as a child. He may just have received the kind of put-downs people often unthinkingly give to one another. "You can't do anything right", "I wish you would use the brains God gave you", or "Gosh you sure are stupid!".

Listen to yourself when a child brings home a paper or mark that is less than perfect. Watch how he/she reacts when they invite you to something special they are doing and you say you do not have time to go. Think how a very small child might feel when they give you a hug and a wet kiss and you immediately wipe your face as if to get rid of it. These

are some of the actions that teach children *not to share* the good feelings and bad, the joys and sorrows, not to hug or in any way show feelings of affection, love and caring, When a child shows love of their own free will it is too bad if we feel we have to turn away. True love is a gift from God and it doesn't take much to make someone else happy when that gift is shared.

I remember in 1979 some children described love in terms of feelings they had when:

"my mum rubbed my stomach when I didn't feel good"

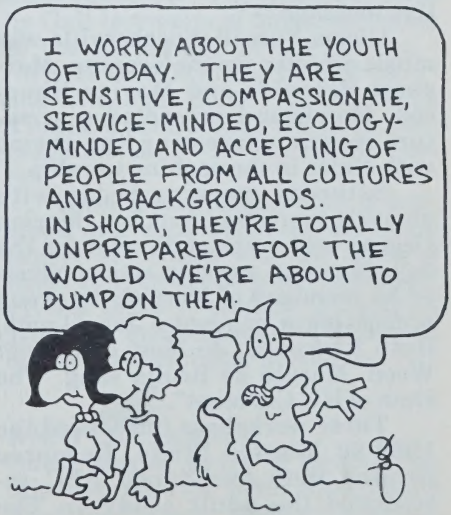
"mother made me peanut butter and jelly sandwiches after school"

"daddy let me sit on his knee and told me a bedtime story before he tucked me into bed and kissed me good night."

Recently I attended a training seminar on Child Abuse called "Put the Child First". The seminar was to introduce a kit of materials that can be used in training volunteers to recognize signs of abuse and secure help for children. It has been prepared through a cooperative effort on the part of the Council of National Youth Serving Agencies (including CGIT) and the Canadian Council on Children and Youth. It is an excellent resource and we should become involved in its use in order to protect the children around us. We can also use it to learn something about our responsibility in these situations.

As Church people we can no longer hide our heads in the sand and say such things don't happen in churches and church families because they do! If we want to prevent another "Montreal Massacre" we had better find out what is happening in our families and communities, and do it fast. God forbid that we should deny children their right to love. Let us try instead to free them so that they can both give and receive it.

Lois Powrie



WMS highlights

PRESBYTERIAL NEWS

The Annual Mission Workshop of the **Brockville** Presbyterial was held at Caigers Resort, Rockport, Ontario on the 1000 Island Parkway. This year's theme was "Acting in Faith". Following registration all participated in "mix and mingle" charades.

Maryln de Bruijn introduced the guest speaker, the Rev. Basil Dass. He works with the Toronto Asian Presbyterian Mission, appointed by the Board of World Mission. Presently he is on loan from the Presbyterian Church to the Canadian Government to act as court judge helping with the backlog of the Asian people claiming landed refugee status. He is involved in an active outreach TV Christian ministry. He gave a very inspiring and informative message.

Gloria Purcell, Spencerville was music director for the evening. Margaret Reynolds and Marina Simpson, Morrisburg presented a scripture mosaic expressing the theme with slides in the opening worship.

Saturday morning began with an early morning breakfast. Marion Degray was musical director for the day. Morning worship was conducted by members of Morrisburg group presenting a pageant - Jean Lamb, Ruth Kirkwood, Jo Mott and Janet Wood. Maryln de Bruijn sang "The Hem of His Garment".

Three workshops introduced the 1989-90 Mission Study. Resource persons, Beth Ann Yando, AEC, introduced the adult study on The World of Islam; Susan Clarke presented the adult study on the Philippines and Roma Wing, the Youth study on the Philippines.

The closing worship service was led by Jo Mott, assisted by Janet Wood. Maryln de Bruijn sang a beautiful solo "Almighty God".

East Toronto Presbyterial held two rallies in 1989. The Spring Rally was held in Riverdale Church, Toronto on May 3rd. The devotion "Hands for Service" was conducted by the Agnes Johnston Auxiliary WMS. The Rev. Richard Fee, Africa Liaison of the Board of World Mission, showed slides of his work in Nigeria. It was interesting to note that about three years ago Rick asked that copies of the Glad Tidings be sent to some of the women in Nigeria through the Christian Literature budget of Council.

The Fall Rally was held in St. Andrew's Church, Scarborough on October 30. For devotions the women of St. Andrew's chose as their theme "What is Love?" Dr. Ted Siverns, Interim General Secretary for the Board of Congregational Life and his wife Betty shared with us their experiences in Lebanon. Mrs. Barbara Draffin of St. Andrew's sang a beautiful solo "He Smiled on Me."

LOCAL NEWS EVENTS

For the 75th Anniversary of the WMS, **St. Andrew's Church, Calgary**, Alberta undertook a project to raise money for an eye clinic to take place in India, operated by Operation Eyesight.

We were thrilled as we raised enough money for not just one but two eye clinics to be set up in April and May of this year [1989]. Eyesight was restored to 186 people, ranging in ages between 11-85 years. Now these people are able to work, study and look after their families. Above is a photo of one of these eye clinics.

The October Thankoffering meeting of the WMS of **St. Andrew's, Victoria**, B.C. took the form of "A Pleasant Sunday Afternoon", with an attendance of more than 30 members and friends.

Guest speaker was Dr. David Walker, who, assisted by his wife Emily, and with the aid of beautiful slides, gave a delightfully informal talk on some of their experiences in Kenya where they had taught for two years. In 1987 they made an enjoyable and nostalgic return trip to places they had been 20 years earlier. Also, Dr. Walker told us much about the sterling work done by Hector Sutherland, a Canadian educator, who took early retirement in 1978 and set off for Kenya where he was eminently successful in establishing several Harambee (self-help) Schools; there, very bright students, too poor to pay fees are helped by sponsors, with very gratifying results. Mr. Sutherland has recently retired as Headmaster of Shikunga School; he remains active in fundraising. Altogether a very pleasant Sunday afternoon!

At **Knox, Red Deer**, Alberta an exciting event took place in the life of Elizabeth Johnston, formerly of Chalmers, London, Ontario, when on October 22, 1989 she was installed as Diaconal Assistant to the Rev. Sydney McDonald, minister of Knox Presbyterian Church.

The service was conducted by the Rev. M. Stol of Olds, Moderator of the Presbytery of Red Deer, assisted by Rev. McDonald and two graduates of the Order of Diaconal Ministries. Marion Barclay of St. Andrew's Church, Lethbridge preached a thoughtful message 'On the Road'. Jill Tiihonen, First Church, Edmonton and a friend of Elizabeth's from Ewart College days, capably gave the charge to "Liz" as she affectionately called her. Two beautiful solos by Gail Issenman of Montreal added to the sacredness of the service - "Who'll be a Witness for my Lord" and "A Simple Song". It closed with a burst of praise when the large congregation sang "To God be the Glory".

The evening began with a delicious and well attended pot-luck supper and closed with the WMS of Knox Church serving refreshments, giving folks a chance to extend greetings and blessings to Elizabeth on her team ministry among us.

ANNIVERSARIES

One hundred years of continuous Mission service was recognized when the Pioneer Women's Missionary Society of **St. Andrew's**

Church, Wyoming, Ontario celebrated the event at a luncheon and special service held at the church on November 1, 1989.

Present for the occasion were two members of the 1925 reorganization meeting, Janette Adams of Watford and Ivadell Stewardson who is an active member. The Anniversary cake was cut by Mildred Minielly, the oldest member of the Society. Minutes of the Organization meeting on November 14, 1889 and also of the reorganization meeting in 1925 were read by the Secretary, Norma Minielly, who also read brief highlights of happenings through the years.

Mae Gillatly, President, welcomed those present and presided for the afternoon service. Shirley Johnson sang a lovely solo and was accompanied by Marilyn Ferriss. Guest speaker was Frances Nugent of Ripley and a former resident of St. Andrew's Manse. Her message brought reminiscences of the past, reflections on the present and challenged the future.

The Rev. Jeremy Ashton conducted a communion service.

On October 22, 1989, at the 11 a.m. service, WMS Evening Auxiliary of **Weston Church, Toronto**, Ontario celebrated its 50th Anniversary and the 75th Anniversary of WMS (WD). The 75th theme "Go and Tell" was prominent. Weston's minister, the Rev. Joyce Cowing Pickering, conducted the service assisted by members of the Evening Auxiliary Group.

Following the service, a luncheon was hosted by the Owaissa, the junior group of the church. The Anniversary cake was made by one of its members, Thelma Austerberry. Bertha Atkinson and Reta Calhoun cut the cake. Both are Life Members of the WMS, Miss Calhoun

- Reta Calhoun of Weston

since 1921 when she received the certificate and pin from the group which was organized in Weston Church in 1902, and ceased to function in the 1950's.

The table of artifacts and memorabilia and the "River of Faith" which was prepared by the 75th celebrations in London, was much enjoyed and studied.

Central-Oro Church, Orillia, Ontario celebrated 100 years with several events during the year, involving the women of WMS. In March a music night was held. In May we had WMS tea representing 75 years. Our women wore costumes representing the times. In June we held an outdoor service with barbecue, inviting all past members and sister churches.

The community was invited to a Thankoffering service in October with Dalyce Slessor speaking and showing slides of Africa. She had visited her sister who is a nurse with Canadian Baptist Overseas Mission Board. Also in October we were hostess to Jenny Fletcher's 90th Birthday, our oldest member.

November 4th was our annual craft and bake sale and Sunday November 5th our 100th anniversary church service with the Rev. Grant Muir as guest speaker. A luncheon followed. In the evening a music worship was held with the Rev. K. Heron, his wife and various other people entertaining us.

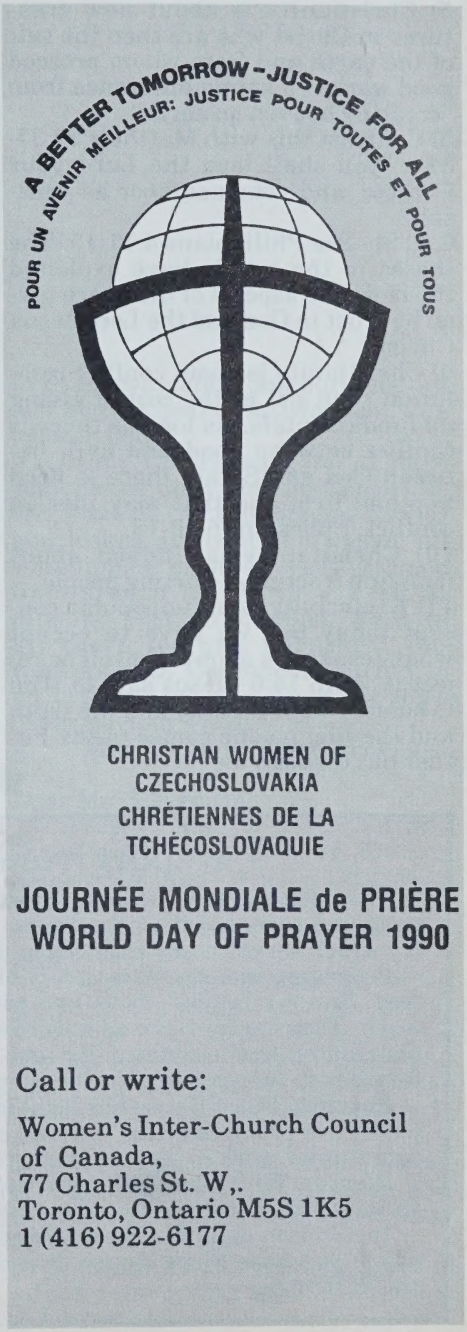
Boston WMS, **Milton**, Ontario celebrated their 100th Anniversary October 22 at 9:30 a.m. in connection with the church service. Invitations were sent to Omagh, our sister church, and Campbellville, our Prayer Partner. Our minister, the Rev. Shawn Croll had "missions" as the theme of his service. President Grace Anderson reviewed the history of the Boston WMS. Nancy Rawlins, President of Brampton Presbyterial brought greetings and displayed a banner from Presbyterial.

REMINDER TO: LOCAL AND PRESBYTERIAL GROUP TREASURERS

RE: Tax Form T3010

Any group that issues receipts for income tax purposes using a registered number must complete Form T3010. This registration must be renewed each year within six months of the end of the fiscal year of the group.

The Registered Charity Information Return and Public Information Return (T3010) has caused some Treasurers a problem. If you are having any difficulty, please contact the WMS office.



3) Christianity is about new creatures in Christ who are then the salt of the earth and from whom proceed good works - a subtle difference from "creating heaven on earth".
5) Contrast this with Matthew 22:37-39 - "you shall love the Lord your God etc. and your neighbor as yourself".
6, 7, 8) - See Philippians 4:11-13. The theses in the article have exploited the negative aspects of the peace given by trust in God and the Lord Jesus Christ.
9) Christianity is about conflict resolution - but not at the cost of giving up fundamentals. As long as there is conflict between good and evil, between God and Satan, there is need to stand firm and that may involve conflict. Ephesians 6:10-18.
10) Christianity is, indeed about mending fractured, hurting people.
11) Exclusivity is an unpopular concept today but we have to accept what Jesus says about Himself or reject it. John 14:6 "Jesus said to Him (Thomas) 'I am the way and the truth and the life: no one comes to the Father but through me'."

When articles are published in the Glad Tidings they are given wide circulation and credence. I would hope they might be more closely scrutinized for adherence to the fundamentals of our faith.

Sincerely,
Beatrice Frat

Editor's Note: Watch for more letters on this article and others in the next issue. Barbara Woodruff, Adult Secretary will respond.

Report from Flora House

Flora House in Winnipeg reports that plans are going ahead to expand and renovate their facilities. Flora House is an inner city ministry which serves many children and families within the community.

Programs include Vacation Bible School and Camping in the summer, Sunday "clubs", boys and girls after-school "clubs" during the week, Teens activities and a woodworking club. Food and clothing are distributed to the community and home visiting is done. Many of the families in the area are Native people.

Recently Flora House has been involved in a Community Service project called "Fine Sharing" where persons with fines to pay are able to do community work in 'lieu' of paying their fines.

Warren Whittaker is Programme Director and Christine Shaw is a Diaconal Minister appointed to this inner city ministry.

In 1989 the Board of World Mission began negotiations with the Society to purchase Flora House. It is one of three properties still owned by the WMS.

Our readers write:

Dear June,

In the November Glad Tidings, on page 30, in paragraph 3, it said: Mary McClure of Wycliffe (below) received her Junior Life Membership pin 63 years ago when she was an Explorer Leader in 1926.

We had no Explorer groups until the 1940's. I was Children's Work Secretary on Council Executive in 1941, and a year or so later Miss Lily Macarthur became Children's Work Secretary for the WMS and she and I worked with members of the United Church and the Baptist Church on the National Children's Work Board and produced the first Explorer Manual as a joint project.

I'm sure Mary McClure got her Junior Life Membership pin 63 years ago, but she must have been a Mission Band Leader.

Hope you don't mind me mentioning this, just to keep the record straight, in case someone quotes the Glad Tidings as saying Explorers was an active group in 1926.

(Mrs. W. N.) Margaret W. Ferguson

Editor's Note: Mary McLure was indeed leader of the Marion Oliver Mission Band.

Dear Friends:

What a wonderful experience the anniversary celebrations were. "Thank you" to all the members who worked so very hard. It was perfect in every way and I am sure you all feel a great deal of satisfaction "in a job well done".

In my Christmas letter, I have commented on it and one remark is "As I sat at the communion service and looked at about 400 women all worshipping together -- even women from around the world -- I felt so humble -- yet, oh so proud. We were all there for one purpose: "Co-workers with God endeavouring to go forth and tell all nations the story of our Saviour's love."

Mrs. Thelma (Martin) Poulson.

Dear Ms. Stevenson,

In November's Glad Tidings there is a lead article by Valmai Shearer entitled "What is Christianity about?" In this article she gives 11 theses as a basis for a new proclamation of faith.

These theses, however, do not reflect the Christianity of the Bible. When we discard the Scriptures of the Old and New Testaments we are no longer Christian in the Biblical sense of the word or even Presbyterian.

1) Jesus offers us more than a vision of God - He offers us salvation, and offers to be guide, priest and king (O.23 Sh. catechism).

2) Christianity is a journey but that journey starts with belief. John 8:24, John 3:11 etc.

ESTIMATES 1990

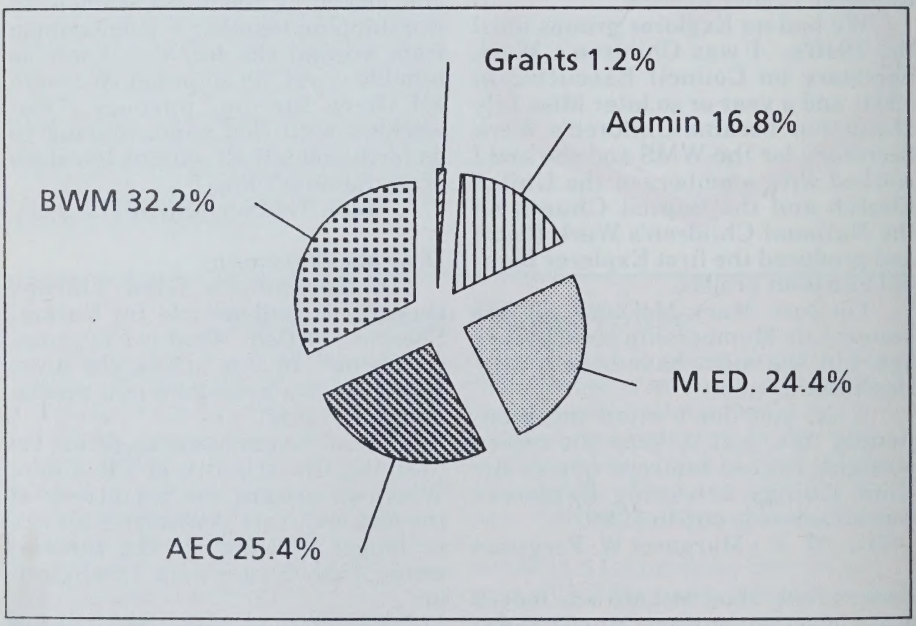
Grants: to interchurch organizations and Christian literature groups worldwide...$14,789

Administration: includes Council Executive meetings and Annual Council meeting, salaries of one executive and one support staff and office expenses...$209,345

Mission Education: includes salaries for three executive and four support staff, resources for Adult, Youth and Children, Glad Tidings and the Book Room...$302,887

Area Educational Consultants: salaries and expenses of seven AEC's whose work relates to leadership training, Christian & Mission Education and work with groups of all ages...$316,286

Board of world Mission: for outreach in Canada and overseas, sharing in the work of the Church through the Board...$400,000



Synodical objectives have been accepted for approximately..... .....$1,073,191

Balance will have to come from legacies, gifts and interest..... $ 170,116

TOTAL ESTIMATES..... $1,243,307

A Challenge from the Treasurer: Helen McLeish

Our 75th/125th Anniversary in 1989 was a happy and exciting event for all members of the Women's Missionary Society (WD). As we looked back at our history and assessed our present efforts, we also looked forward to the future of our Society and its commitments.

Your Council Executive were very pleased that during the year, Area Educational Consultants were hired for the last two vacancies and we have achieved our goal of "full staff" for the first time in several years. But this situation brings new responsibilities.

No longer is our financial balance protected by salaries budgeted and not used. We have four Executive, five support and seven field staff carrying on the work of the Society and the Presbyterian Church in every corner of the Western Division from Quebec to British Columbia, and we are all committed to paying their salaries, fringe benefits and travel accounts.

In accordance with salary decisions at the last General Assembly, the Council Executive in November approved a 1990 budget adjustment of $40,000 above what had already been approved at the annual meeting of Council and requested from the Synodicals. This amount is certainly within reach. To put that amount in simpler terms, it comes to $2.50 per year for each member. The total adjustment is less than the members of the Society raised in special efforts for the various anniversary funds last year.

Our staff and their work are essential to the WMS and its growth. Their salaries are a "first charge" on the resources of the Society. During 1990, through the "Glad Tidings", pamphlets and profiles of these staff members will be introduced to you. Become familiar with them, their backgrounds, their training, their availability to you and your congregations, and their expertise which is yours for the asking. As you pray for their spiritual support, consider the finances which are required for their material support.

At their last meeting, the Council Executive were of one mind when they reviewed the purpose and intent of the WMS. We were excited by our determination "to encourage one another and all the people of the church to be involved in local and world mission through prayer, study, service and fellowship." To do this we need our excellent and well-informed staff and to have them, we need your financial support. May God guide you as you work for Him.

In Remembrance

Mrs. Kathleen (Kittie) Smith,
Mrs. Eva Thomson,
Cooke's Chilliwack, B.C.

Mrs. Myrtle Hammond,
First, Collingwood, Ont.

Mrs. Leslie (Jean) Clark,
Kenyon, Dunvegan, Ont.

Mrs. Bessie Bere,
Knox, Goderich, Ont.

Mrs. Gladys Anderson,
Chalmers, London, Ont.

Mrs. Margaret Ferguson,
New St. James, London, Ont.

Mrs. R. C. (Gwendolyn) Ready,
Knox, Ottawa, Ont.

Mrs. Louisa Jane Graham,
Mrs. Marion Heaslip,
Mrs. Marion Webster,
St. John's, Port Perry, Ont.

This learned I from the shadow of a tree
That to and fro didst sway against a wall
Our shadow selves, our influence may fall
Where we ourselves may never be.

Author unknown

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
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Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

MARCH 1990

Volume 66 No. 3 **GLAD TIDINGS** March 1990

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CREDITS:

Cover Photo:
Skjold Photographs

Error:
The contents on pages 28 and 29 in the February 1990 Glad Tidings are reversed. Our apologies for any confusion this may have caused.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Make Time to be Still

by Helen Barker

A line from the 46th Psalm keeps running through my mind, "Be still and know that I am God."

These words carry a message as important today, when we can land a man on the moon as it was in early Bible times, when people wore sandals and rode donkeys.

In this modern age of speed, we have made a god of Hurry. People of all ages bow down to Hurry's every whim, so much so, that it has become impossible for many to relax, to be still, to really make time to know God. Society is hung up on organizations, committees, and a lifestyle that is controlled by the clock and an iron-clad schedule. One sometimes wonders if an eleventh commandment has been added, "thou shalt take no time for thyself, but will take it for every organization that demands thy talents". Too often we forget that we have only *now* in which to live, that it really is later than we think.

Several years ago we took a family holiday to the Maritime provinces. While visiting Nova Scotia we stayed in a 200-year-old tourist home in Peggy's Cove that was owned by a 75-year-old bachelor. His day's work completed, the white-haired gentleman would relax in his rocking chair, fold his hands across his stomach and visit with whoever made the time to sit down on his comfortable couch that was beside his big, black wood-burning stove.

One evening, as he was rocking contentedly in his chair, I sat down on the couch and asked, "When the tourist season ends, what do you do to keep busy?" The elderly man never stopped rocking. Looking at me in surprise he said, "My goodness! Who'd ever want to be busy in the wintertime."

His words have come to me time after time. While we can't all relax when the ground is covered with snow, it is sad that we don't make the time in which to be still. Instead, we rush into new commitments. These bring fresh concerns that whittle away at our precious leisure moments until there are no moments left in which to sit and "be still".

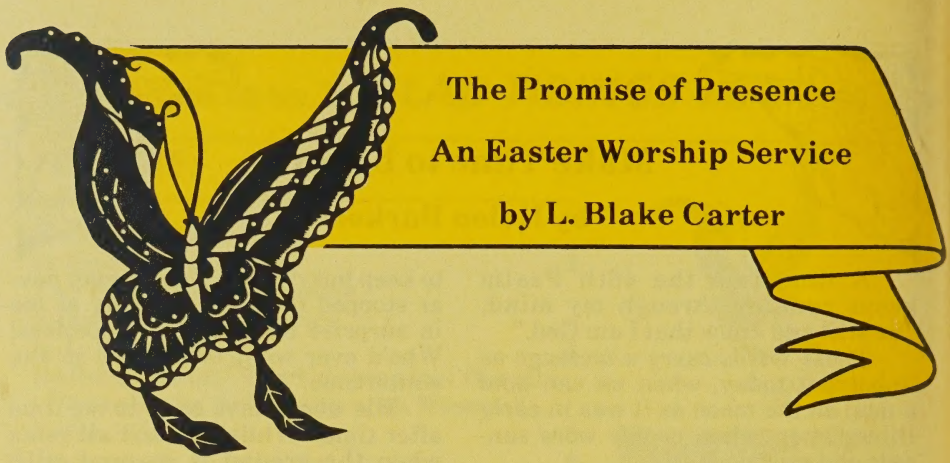
Too often family life is sacrificed on the altar of Hurry. Teens and adults bolt down dinner and head for sports activities or meetings. Everyone is on a different wave length. There is no time for discussion or for listening.

The kindest thing that we can do for ourselves and for those we love is to make time to be still, time in which to set priorities, time in which to listen, time in which to look around and enjoy each season as it comes, because nothing lasts forever.

"Who'd ever want to be busy in the wintertime?"

Come to think of it, who'd ever want to be so busy in Spring, Summer and Fall that there is no time for moments of sauntering and savouring that which God has given to us to enjoy.

"Be still and know that I am God." It was good advice 2000 years ago. It's good advice today.



The Promise of Presence

An Easter Worship Service

by L. Blake Carter

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!
We greet each other with this declaration of faith as we celebrate that the one who was crucified is alive and present with all God's people.

Hymn: #201 Thine be the glory

Lesson One: Matthew 28:1-20
Matthew tells us that two women in their grief come together to prepare their loved one's body as was the custom. Into the midst of life's dark veil Jesus appears. He tells them to "Go to Galilee" and he will meet them there. All is well! Jesus is here and the bereaved are comforted. The words, "I am the resurrection and the life," bring reassurance.

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!

Lesson Two: Mark 16:1-20
Mark writes that three women come to anoint their friend's body. In response to the angel's direction they go and "tell his disciples and Peter". Alarmed and confused they cannot speak and when they do they are not believed. In the midst of troubled hearts and minds Christ calms. In the midst of the wounded spirit and body Christ heals. In the midst of hunger and nakedness Christ feeds and clothes. In the midst of estrangement Christ befriends.

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!

Hymn: #197 Now let the vault of heaven resound or #239 Sing, ye faithful

Lesson Three: Luke 24:13-35
This reading is a part of Luke's description of Easter Day. It is towards evening and a couple are joined by Christ. Jesus draws close to us. Later we recognize something of the Divine Presence in ordinary life...common as bread broken...the routine task...walking together.

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!

Lesson Four: John 21:1-19
John records how we search for tomorrow in what we are doing today. The disciples return to the familiar, their regular work, to allow the experience of Easter to subside. Jesus calls them to breakfast. Jesus is with them and us. We have been unaware of the joy, the blessing, the possibilities of the promise of presence in our lives.

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!

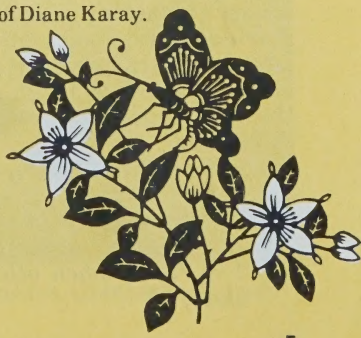
Prayer:
God, You have made the unforeseeable perfect in our lives. Jesus is raised to eternal life! Jesus is present with us! And You offer this to those who trust in You! Thanks be to You, our God!

Hymn: #188 Hallelujah! hallelujah!

Benediction:
Rejoice, People of God!
Christ is risen from the dead!
Go in peace to love, and serve God.
Christ is with you always,
Even to the end of the age.

Declaration of Faith:
Leader: Christ is Risen!
All: He is Risen indeed!

Credit: The phrase the "promise of presence" is from the writings of Diane Karay.



Reflections on "The Ecumenical Decade - Churches in Solidarity with Women"

by Harrold Morris, Moderator 115th General Assembly

A few years ago the World Council of Churches endorsed a "Decade of the Churches in Solidarity with Women in Church and Society: 1988-1998". In doing so, it expressed the hope that the time would be spent in changing perspectives and social systems that make women second-class, and in making changes in the perceptions about the roles of women and men.

There have been a number of changes in our society within the past generation, changes which have moved towards a greater expression of the equality of women and men in all walks of life. These changes have not been accomplished easily, and have caused a number of tensions and disagreements. Tensions not only between men and women, but also between women and women, since some women see the need for considerable change, while others are disturbed by any change from what has been the accepted norm and pattern.

The "status quo" regarding women seems to me to leave them in a very secondary position to men. I started a scrapbook early in my ministry, over thirty years ago, and one of the early bits I put in it makes that implicit; it's titled "The Rights of Women".

"The rights of women. What are they?
The right to labour and to pray;
The right to comfort in distress;
The right, when others curse, to bless;
The right to love when others scorn;
The right to comfort all who mourn.
The right to shed new joy on earth;
The right to feel the soul's high worth;
The right to lead the soul to God
Along the path her Saviour trod;
The path of meekness and of love,
The path of faith that leads above,
The path of patience under wrong,
The path in which the weak grow strong.
Such women's rights; and God shall bless
And grant support or give success."

(Author & source unknown)

Now, in 1990, I find that poem objectionable on two counts. One is the implication that women do not have equal rights to men in all fields of endeavour and vocation. There is no mention of the right to justice, to release from discrimination and oppression, to fair and equal treatment in all aspects of life in society. The other objection that I have to the poem is that it implies that men have no concern for the things listed as "the rights of women", whereas I believe very strongly that the things mentioned are just as much a responsibility of men as they are of women.

Photo: W. Neville Stevenson

- Harrold Morris with children in his home congregation, Glenview, Toronto.

The World Council of Churches' concern in endorsing the "Decade" may have been primarily for the very difficult position of women in many of the underdeveloped countries. We can be grateful that our churches, through sensitive missionary endeavours in many other countries, have done a great deal to raise the status of women from that of chattels and burden bearers, to significant members of the communities of which they are part. Much more needs to be done, however, and I hope that our efforts will continue to improve the conditions of life for women in the various areas in which we may have influence.

The effect of the "Decade", however, should not be limited to countries other than our own. It should provide opportunities for us to consider the realities of women's situations within Canada. The percentage of women living below the poverty level; of women as victims of "domestic violence" - a term that glosses over the reality of physical abuse of women by the men with whom they live; the considerable differential between wages earned by women and by men; these are facts that deserve our study and awareness.

Other topics that warrant our consideration are the subtle and not-so-subtle ways in which our attitudes, our language, our traditions, can discriminate against or oppress women. Our society has been male-oriented and male-dominated to such an extent, that so many things that we take for granted may be seen to be oppressive or objectionable if we look at them sensitively.

Such study should lead to actions in support of achieving the equality to which we give lip service, but which is far from being realized in many parts of our society. This may involve groups in helping get shelters for abused women, or day care for single parents, or in wiping out pornography. Each individual church or group will find the ways which most apply in their own area, and in which they can be most effective.

It is my hope that the emphasis of the "Decade of the Churches in Solidarity with Women" may lead us into ways that will provide for the freedom of women and of men to have equal opportunity to develop and achieve in their vocations and activities freely, and without fear of discrimination or censure from either sex. This freedom includes the right of women to choose the "traditional" roles to which women have often been relegated, as well as to choose the roles and activities which in the past have been primarily seen as the role of men. This freedom also includes the right of men to choose vocations and activities which have usually been associated with women, and also to express the sensitivity and compassion that men have too often and for too long suppressed in their own natures.

Some passages from the letters of St. Paul are frequently quoted as support for an "anti-women" bias in the church and in society. These need to be balanced with his statement in Galations 3:28 that "there is neither male nor female; for you are all one in Christ Jesus". I interpret this statement to mean that in Christ, we are free to develop to our full humanity, making the best use of the gifts with which God has endowed us, regardless of our gender.

Surely this means that all of us, men and women, should be actively concerned to find ways in which each and all of us can grow to our fullest potential, and help each other to find that fulfillment which God intends for us, in Jesus Christ.

"Inasmuch as ye have done it unto one of the least of these...ye have done it unto me" (Matthew 25:40 KJV).

Lord, in this broken world
Where you have placed us
Open our ears to the voices that call
Crying for help, for direction, for comfort,
Ease for the pain and relief over all.

Open our eyes, O Lord,
That you can show us
How to bring healing and help for their pain.
Give us the wisdom and strength you have promised
Speak thru' your servants we pray once again.

Open our hearts, O Lord,
Show your love thru' us
Telling of you who alone can restore,
Lifting and healing the broken in spirit,
Offering your peace and a joy evermore.

Kathleen Rowat

May be sung to the tune "Faithfulness" No. 85
Presbyterian Book of Praise.

The Unchanging Gospel

by John Vaudry

- A Response to "Beyond Terror" by Ray Drennan, Glad Tidings, December 1989.

Like the Presbyterian Church in Canada of which it is part, St. Andrew's, Wingham, has a long history of involvement in mission. In the early part of this century a woman went from our congregation to serve in Japan. She was followed by another woman who went to the Bhil field in India, and later by the daughter of one of our most distinguished ministers who went with her husband to Taiwan.

With this tradition of obedience to our Lord's Great Commission many in our church were profoundly hurt by the frontal assault on that Commission written by Ray Drennan for the December 1989 *Glad Tidings*. The article in question [Beyond Terror] brought a reaction of complete shock to devoted Christians here who simply could not understand why the Board of World Mission would send out a "missionary" with such unbiblical views, or how the official publication of an organization whose motto is 'The World for Christ' would countenance publishing such a destructive and divisive article.

Mr. Drennan's views were less of a surprise to me for I recalled a letter he once wrote to the *Presbyterian Record* in which he very clearly and explicitly stated that he was not sent out to convert anyone to Christ but rather to engage in dialogue with people of other religions and to affirm them in their own religious belief. Now he goes further and calls orthodox, biblical Christianity a stale, 'wornout religious form'. In effect he says the Church should cease proclaiming Jesus Christ to the whole world as God and Redeemer and stop insisting that all must bow to His Lordship. He implies that there is in fact no urgency involved in the proclamation of the Gospel; all people will be saved anyway, and the Church was and is wrong to seek to evangelize to the uttermost part of the earth. Let's now venture on with a vague 'faith' in a nebulous 'Spirit of God' and leave behind our 'insecurity' and 'faithlessness'.

There is only one problem with Mr. Drennan's ideas, but it is fatal: they are poles apart from the message of the New Testament. They may represent the speculative views of some modern theologians; they may be the current wisdom in our church's colleges; but without question they are *not* the apostolic testimony. If being Reformed and Presbyterian means anything it means being anchored in and controlled by the plain teaching of Holy Scripture. If we accept the authority of the New Testament we cannot accept Mr. Drennan's position.

Take, first of all, the Great Commission itself. Our Saviour prior to His Ascension urged His disciples to 'make disciples of all nations' (Mt. 28:19). In Luke's Gospel we read that Christ commanded that

'repentance and forgiveness of sin should be preached in his name to all nations, beginning from Jerusalem' (24:47). A similar statement is found in Acts 1:8 'you shall be my witnesses...to the end of the earth'. These are not isolated proof-texts, lifted from their context. Acts also contains Peter's fearless declaration that 'there is salvation in no one else, for there is no other name under heaven given among men by which we must be saved' (4:12).

The rest of the Book of Acts tells the story of how that 'exclusive' message was taken to Jew and Gentile alike; how a man who already had his own religion (Paul) was converted to Jesus, and then went everywhere preaching the unsearchable riches of Christ. Many passages could be cited from Paul's letters, but to me the classic ones are II Corinthians 3, 4 and 5. Paul there sees his ministry and mission as making known 'Jesus Christ as Lord' (i.e. Lord of all people, to whom all should bow).

In II Corinthians 5:19f he speaks of Christ's finished work of reconciling the world, and immediately goes on to say that God had entrusted the message of reconciliation to the Church. Incredible as it may seem, God makes His appeal to the world *through us*. On the basis of Christ's saving death we are to 'beseech' (RSV) or 'implore' (NIV) people to be reconciled to God.

All of this, of course, rests on several assumptions that obviously are not shared by all in the contemporary Church. The first of these is the uniqueness and deity of Jesus Christ. He is the only-begotten Son of the Father as well as fully Man. He is not a merely human teacher of ethics, or one of many incarnations of God. He is *the* Lord from heaven. Secondly, Christ's primary purpose in coming into our world was to suffer and die and offer His life as an atonement for the sins of His people. In some way we can never fathom, He took the place of sinners at the Cross and endured our condemnation.

As Paul put it in Galations 3:13, 'Christ redeemed us from the curse of the law, having become a curse for us....' Thirdly, all men and women apart from Christ are sinful, guilty and lost because of the Fall. The texts that teach this are legion, one example being the way Romans 3:10 quotes the Psalms: 'There is no one righteous, not even one; there is no one who understands, no one who searches for God' (NIV).

We should not address others in a spirit of arrogance implying that we are better than they. But rather, in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ. We witness to God in Christ as the Way, the Truth, the Life, and invite others to accept from him the forgiveness of God. We are compelled to share this good news.

(Living Faith, 9.21-9.2.2)

If indeed Christ is God's last word to humanity (the point of Hebrews 1:1,2), and if we are lost sinners who can only be saved by the Cross, and if Jesus has in fact commanded us to go to all the world with the good news of the Cross and Empty Tomb, who are we to disregard this, explain it away or reject it?

Murray Garvin [Secretary for Mission Education, Board of World Mission] in the December 1989 *Record* affirms we have the same Gospel to preach as did those of 100 years ago, but claims we are in a state of crisis due to lack of finances. The reality is that we are in a crisis of faith. If we believed the Gospel of Jesus Christ with the conviction of the Presbyterians of 1890 the money would be forthcoming. I dare to say the coffers would overflow. Many of us who truly want to give are, however, considering giving less to *Presbyterians Sharing* until our Church recovers its evangelical vision.

Our Presbyterian Church is in decline. Perhaps that has something to do with what Bishop Lesslie Newbigin once wrote: 'a faith which loses the desire to propagate itself has clearly lost its life'. We need to see with new eyes the spiritual need of the folk next door and the folk on the other side of the globe. We must recover our foundational Christian convictions and pray that God will rekindle the flame of missionary zeal so that we get on with doing our part to complete the unfinished task of the whole church, not 'in a spirit of arrogance implying that we are better than (people of other religions). But rather, in the spirit of humility, as beggars telling others where food is to be found, we point to life in Christ. We witness to God in Christ as the Way, the Truth, the Life, and invite others to accept from him the forgiveness of God. We are compelled to share this good news'. (Living Faith, 9.21-9.2.2)

Mr. Drennan, in his article, made reference to Copernicus, Galileo, Darwin and Einstein. Interestingly, each of these scientific revolutionaries has a connection with the Gospel. Copernicus and Galileo never repudiated the Faith of the Church. Darwin, after seeing what Christian missions had done in the Fiji Islands, sent a donation to the London Missionary Society, and, it seems, toward the close of his life, after much internal struggle, found peace by reading the Epistle to the Hebrews.

Einstein lived next door to a professor in Princeton Seminary named Andrew Blackwood, and Dr. and Mrs. Blackwood in their quiet Presbyterian way witnessed about Jesus Christ to Dr. and Mrs. Einstein.

Beneath the portrait of Copernicus in his home city in Poland are these humble words of the great astronomer before the Lord of glory: 'I do not ask the grace which thou didst give to St. Paul; nor can I dare to ask the grace which thou didst grant to St. Peter; but the mercy which thou didst show to the Dying Robber, that mercy show to me'. We are called in the authoritative Word of God to lead others to the faith of Copernicus.

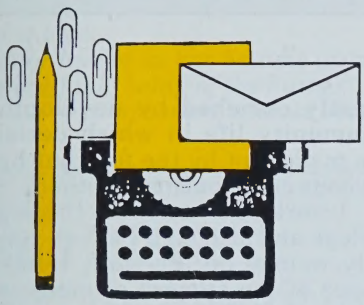
Let every tribe and every tongue,
Responsive to the call,
Lift high the universal song,
And crown Him Lord of all!

- All hail the power of Jesus' name #237 Book of Praise.

- Mr. Vaudry is minister at St. Andrew's Presbyterian Church, Wingham, Ontario

- All Scripture quotes are taken from the RSV unless otherwise indicated.

Our readers write:



Dear Ms. Stevenson,

I was very concerned at the Rev. Ray Drennan's sermon *Beyond Terror* reported in the December 1989 issue of Glad Tidings and I am sure that other people, too, will be concerned if the response to similar comments which he made earlier in the Presbyterian Record is indicative of how people feel.

I personally doubt that the prescientific age was characterized by very much more common sense than is evident today. One thing, however, is absolutely clear. Whilst it is accurate to say that history inevitably means change (and we can certainly in the church do without a reactionary mentality that would attempt to restore Christendom as it once was), Mr. Drennan's assumption that the scientific age has invalidated the fundamental presuppositions of the Christian faith is simply not true. He is as confused as the person who proverbially tries to mix apples and oranges! Science neither has nor can it refute the Biblical view of God's relation to this world.

Furthermore, nowhere in Scripture are we exhorted simply to float free as he seems to be urging. Rather we are encouraged in New Testament terms to be rooted and grounded in Christ. In the Old Testament period we are repeatedly told to remember the nature of God whom we worship (if Mr. Drennan seriously wants to give an accurate picture he should quote the whole of Isaiah 43).

I would suggest that it is not terror, as he submits, that makes people bewildered and confused or indeed that fans our frantic consumerism. Rather it is the very state that he is holding up as a model i.e. a crisis of faith. An ideological vacuum, has to get filled up by something or other.

As professing Christians, we will go confidently into the changing future, we will dialogue lovingly with others, only to the extent that we know Christ and acknowledge Him as the basis of our calling and the ground of our very being.

Sincerely,
Olive R. Anstice

To the Editor and Staff:

Re December issue and the article entitled "Beyond Terror".

It is regrettable that these reflections from a sermon preached by Ray Drennan were salvaged to appear in print. Furthermore I consider it in very bad taste that this controversial article should appear as the first story in our Christmas issue.

The same Ray Drennan has already antagonized many in the Presbyterian Church whose support keeps him in a position where it is becoming apparent he no longer upholds the very theology which gained him his placement.

Your choice of this article has been detrimental to the popularity of the Glad Tidings. We don't need Ray Drennan's interpretation of our changing times. We have our own understanding based on the Word of God, which is as old as the hills, and applicable to all generations.

...continued on p. 28

Feminism - A Fresh Appraisal

When the word feminism is mentioned in Christian circles, reactions are often extreme. There are those who welcome the impact ... made upon our traditional ideas about male and female roles, but many react with caution, suspicion or even downright hostility.

Feminism encourages us to revalue the side of reality traditionally associated with women, the caring, compassionate, gentle, nurturing and creative forces which surround us.

In our own religious tradition we are taught to think of God as He and call Him 'Father', but theologians tell us that God cannot be understood as 'male' which is a human not a divine quality....

Feminism has helped us to see that 'female' qualities are also Godly and given us a greater freedom and richness in worship and spirituality.

We re-read our scriptures and find that God has appeared as mother as well as father and we rediscover that the Christian tradition contains many truly lovely ancient prayers which dwell on God's female qualities. Women are also writing new prayers themselves and experiencing the joys of the great religious quest which invites us to use our human names and ideas to describe the God beyond all titles and definitions.

Many women believe they must personally point towards the possibility of living differently and encouraging the development of sharing in dialogue as a method of solving problems.

Such ideas are gaining in acceptance and becoming important in church life where we find we are greatly enriched by developing a community life in which decisions are made, not by the few, but by everybody contributing together.

I work as a tutor in a theological college and although I am as yet, the only woman on the staff, I am conscious of the support of many other women and the growing acceptance of my male colleagues. However, I must admit that it is often a lonely and frightening vocation and I sometimes wish for a less challenging life.

There is only one Christian calling and that is to discipleship, to acknowledge God's claim upon our lives. No Christian was ever called to be simply a support to another disciple but *to be a disciple* and to seek the specific role each must play in working for the Kingdom of God.

Too often women have not sought God's will in their own lives but have sought to help their husbands and children towards fulfilment. Justo Gonzalez, a Latin American theologian, challenges us in a painful way by declaring that many of us have sold our birthrights, God's image within us, and become concerned with 'placing the food on the table so that others can get on with the great human task'.

These are hard words and many women would say unfair ones as they have had little say in the paths their lives have followed. Nevertheless, the challenge remains real and brings to mind another situation recorded in the Bible.

Mary sat at the feet of Jesus, taking the place of a disciple alongside the men. Martha worked hard and honestly so that the company might have food and comfort. Wasn't it

hard, even cruel, of Jesus to say that Mary had chosen the better part?

God is love
And for love of us has become woman
The ineffable being of the Father
has out of compassion with us become mother.
By loving, the Father has become woman.

(- Clement of Alexandra, who died c 215AD)

- Heather Walton, England. Courtesy "The Magazine of Network". (Reprinted from "The Asian Church Woman". First Quarter 1989).

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And for love of us has become woman
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- Clement of Alexandra

Reflections on Feminism

by Barbara Woodruff, Adult Secretary, WMS

December 7, 1989

Feminism is not a dirty word.

Every person today who reacts to feminism as though it is an evil must reassess that view. Which is evil? To proclaim that women are fully human and not pawns to be used or to shoot women calling them feminists.

Granted the young man who perpetrated the atrocity at Montreal University yesterday may well have been a very disturbed, even sick individual. None the less the fact that the thought even crossed his mind reflects a sickness in society. We have moved a long way over the past 20-30 years, in fact over the whole of this century, but not far enough. When young men at Queens University (Kingston) can blandly mock an anti-rape campaign and a young man in Montreal murder and maim young women in a public place, every one of us has to take stock.

How do I react to feminism? Is my reaction to a reality or a distortion? Why do I feel as I do? Will it hurt me to love feminists as God loves me? Feminism is not a dirty word. It is one of God's good gifts. May God grant us the grace to recognize this.

Male and female God created them - and God saw all that he had made and behold it was very good.

Dear friends,

1989 has been another challenging and busy year for our hospital, church and me. Thankful for God's presence, guidance and direction in all these areas of concern. Thankful for your continual support and prayers and letters which have encouraged me greatly. God can do *great things* thru our prayers and love for one another!

Our hospital, which now has over 670 beds continues to be fully occupied most of the time. Our previous superintendent Dr. C.C. Wu retired in June and our new superintendent arrives for January 1990.

There is an even greater challenge in the coming year(s) because of many changes in the insurance coverage in Taiwan. We have a higher percentage of insurance patients (85%) and the rest are those who need our financial assistance. The Insurance Companies pay less than cost for care; therefore, we are concerned for our financial position especially when we need to have money to budget for our Pastoral Care, Community Health and Social Work Departments. In order for us to keep up with the standard of care and treatment we also need to replace some old equipment and purchase new. We also have the second half of Nan Guo Medical Center to cover in the next 2-3 years. Please pray for this important building project and these concerns of the Board, Administration and all our staff. Thus our challenge is great but we have faith in God to help us thru.

Our Nursing Department continues to care for the patients as best we can under these conditions and we are facing similar problems to the rest of the world in that we also have a great nursing shortage. Last year at times we were short over 60 nurses and now this December we are already short 25 with little hope of many new nurses arriving this month. The Board did consider the nurses especially this past year in regard to increasing their salaries and provided air conditioning in all staff residences.

Thankful for God's direction and spiritual support during these days. Our Pastoral Care Department is important for staff and patients. We rejoice that four of our doctors were baptized last year and that encourages us to continue our "Going and Telling" to staff and patients. We had some patients baptized as well. Our hospital continues to have several fellowship groups for the staff. The choir enjoys this kind of fellowship and sings at special services like our hospital Retreats on Nov. 28-29th which celebrated our 93rd Anniversary.

Dr. Tom Sanford and I continue to have our English Bible Study Group at the YMCA. Each group varies and we find them a challenge to prepare for. Their English is a higher standard and this leads to

good questions and discussion. Usually there are only 1-3 Christians out of 12 members. Thank you for prayers for this group and us.

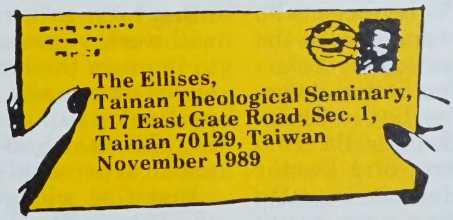
Our Church, Eng-hok Presbyterian Church, in Changhua had a fire that burnt the sanctuary. Fortunately our newly renovated basement was not touched, therefore, we were able to worship there but in very crowded conditions. In making plans for the future this brought to the attention of the congregation that less than half of the land we used actually belonged to our church. Thru our special offerings during these months we have been able to buy this land from the owner and government (approximately $300,000 Canadian). At last year's Annual Meeting the congregation also decided to rebuild as we do not have enough room in the sanctuary or for Christian Education. In the meantime we have repaired the sanctuary temporarily. Both the piano and organ were burnt and we have replaced the piano. Thank you for prayers for our church and our new minister who arrived the day after Christmas last year.

Our Society here presents many challenges because of the increased traffic, pollution and materialism recently. There is a great increase in the cost of living yet many people buy expensive cars, and housing and apartments are "unreal". There is more gambling and involvement in stocks so that many of the working people are no longer willing or available for labour i.e. building or even as hospital workers and nurses! Yet many lack the peace and stability in their lives and our hospital continues to see many suicide cases - taking insecticides and pesticides because of family or financial problems. Our challenge today is to reach out to these people to tell them of "the Way, the Truth and the Life."

After all these concerns and sad events we still look to this coming season with hope and joy.

I appreciate your prayers for our Hospital, our Nursing Department, our church, and society, and personally. May God continue to bless each one of you during the coming year.

Love, Peace and Joy,
Joy M. Randall



It is a beautiful Fall day in Tainan. The sun has broken through the smog and the temperature is already well on its way from last night's low of 21 degrees to a projected high of 28 - normal for this time of year.

Robert and Stephanie settled well into school immediately after our return [from furlough in Canada]. Within days Robert was on the "Varsity" soccer team and playing his keyboard in a small Christian band. Stephanie is goalie on the school girl's soccer team.

Fortunately College term didn't begin until near the end of September so Marilyn and I were able to work together settling into our

house. The principal asked me to coordinate a one-day Spiritual Life Conference for the whole College immediately after Registration at the beginning term. We chose the theme "Building Community".

Early in September he also asked me to be head of the Philosophy and Religion Department. My course load is just about right: N.T. Introduction for 2nd year College level students, "Galatians" for a group of lay men and women in Taichung (one evening a week), and team teaching in a course on Basic Christian Growth for first year students. I am also chairman of the Worship Committee for the College.

Marilyn is one of two parents on the Boarding Division Advisory Committee of Morrison Academy, Taichung, where Robert is. She is also on the Parent Advisory Committee in Kaohsiung (Stephanie's school), is English language secretary for correspondence for the Principal here in the College and is teaching a little English - and we were wondering yesterday why we were feeling a little tired!

In the College we are encouraged to see some able, godly new faculty; Ruth Kuo, a Taiwanese who has had most of her education in the U.S.A. including theology at Yale - here in field education and as a dormitory "mother"; Miss Lee in Christian Education with degrees from Fuller and Princeton; and Pastor Chang, administrative assistant to the Principal - heading up a course on Basic Christian Growth. There is also Pastor Huang who, after a sabbatical in Chicago, is giving the first graduate level course in spirituality - "Life as Prayer" - that has been offered since we have been here at the College.

In the Church it has been good to see or hear of many old friends including Go' Ho-jin who had viral meningitis about four years ago. He is very well and was recently ordained. Ng Bun-iau who had surgery and radiation for cancer of the tongue and neck is well, too, and is now serving a church in the foothills east of Tainan.

Throughout the Church there is much activity: church building, a growing charismatic movement and a new prayer retreat centre.

In society the gap between rich and poor is widening quickly with rampant speculation in real estate and on the stock market and a big increase in violent crime. Pollution is very bad. The government's Environmental Protection Agency seems to mean business at last but it is going to take time to build up enough momentum to stop decades of unrestricted pollution and an age-old mentality that cares only for profit. The Presbyterian Church is giving leadership in addressing these issues.

As you are able, please join with us in prayer and thanksgiving:

- for the able and godly new members of faculty that God will encourage them and guide them about further studies.
- that both government and citizens will work vigorously and effectively to improve the hazardously polluted environment and that Christians in particular will give the lead in placing the health of their neighbours ahead of personal profit.
- that God will guide the Board of the Tainan Theological College as it reviews its constitution and charter.
- that the fourth year Philosophy and Religion students for whom I am class advisor will know God's peace and his confirmation of their sense of "call" if it is His will for them to apply for entrance into the M. Div. program.

Sincerely,
Ted and Marilyn Ellis

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Come Holy Spirit -- Renew the Whole Creation, Six Bible Studies. *Published by W.C.C. publications. Price $7.95*

This Bible Study book is based on the Theme of the Seventh Assembly of the World Council of Churches (WCC) to be held in Canberra, Australia, February 7-21, 1991 "Come Holy Spirit - Renew the Whole Creation". It incorporates the four Sub Themes of the WCC Seventh Assembly:

1. *Giver of Life - Sustain your Creation!* considers the theology of creation and confronts the forces that undermine the environmental foundations of life;
2. *Spirit of Truth - Set us Free!* tries to discern the theological basis of our search for justice and peace;
3. *Spirit of Unity - Reconcile Your People!* seeks to clarify the nature of the unity we seek; and
4. *Holy Spirit - Transform and Sanctify Us!* examines the search for personal renewal underlying spiritual renewal movements.

Each of the six studies is based on three Bible passages: an Old Testament text; a Gospel text; and a text from another part of the New Testament. Each Study Session begins with a prayer, followed by the biblical references with brief expositions. There are comments and testimonies of several people from different parts of the world followed by questions for discussion and a closing prayer.

We, the participants, are encouraged in the *Introduction to the Study Book* to be flexible:

to pray in our own words or use prayers from other sources;

to raise our own questions;

to share our insights and comments by asking our delegates to the 7th WCC Assembly to make them part of their input at Canberra or by sending them directly to the Bible Study Desk, WCC, 150 Route de Ferney, P.O Box 2100, 1211 Geneva 2, Switzerland. What an opportunity to make a contribution to the Seventh Assembly of the WCC and especially to share with the delegates who will attend from our denomination!

The six Bible Studies are:

Bible Study 1 *"We believe in the Holy Spirit"* - The focus text from Acts describes the pouring out of the Spirit on the day of Pentecost and the activation of Jesus' followers.

Bible Study 2 *Come Holy Spirit - Renew the Whole Creation* - The ever new coming of the Spirit focuses on the Magnificat. This study challenges us to see the work of the Spirit where it is manifest.

Bible Study 3 *Giver of Life - Sustain Your Creation* - With the Genesis 1 creation story as its focus text this study explores Creation/New Creation/Alienation and the human attitude towards nature. A variety of creation stories from around the world are shared.

Bible Study 4 *Spirit of Truth - Set Us Free* - With Isaiah 61: 1-4, the focus text, we are encouraged to explore our role as Christian people and Christian churches to serve as instruments of transformation.

Attention is drawn to *promise* and *judgment* and *humility*.

Bible Study 5 *Spirit of Unity - Reconcile Your People* - I Corinthians 12:1-13:3, the focus text leads us into an exploration of the work of the Spirit in restoring communion with God and community with people. Gifts of the Spirit are worthless unless they become an integrated part of the ministry of the community of faith.

Bible Study 6 *Holy Spirit - Transform and Sanctify Us* - This session examines baptism and its witness to the fact that we cannot on our own become holy. In the sacrament we are open to the Spirit. How do we discern the spirit?

This informative study provides stimulating questions to explore which not only probe world needs but direct us to look at our own personal, congregational and community life. As a bonus the *Introduction* provides a brief historical description of the formation of the WCC along with an outline of the plans for the Seventh Assembly.

Barbara Woodruff

The Way I See It "From my Side of the Fence" *by Gordon Hunsberger. Published by Wood Lake Books 1989. Price $11.95.*

Gordon Hunsberger remembers when fences were used for talking over, when people tried to stay out of debt, and when you could go fishing with a hook and some black #10 thread.

Now in his 70's, he has accumulated a lot of wisdom in a lifetime as a farmer, a parent, and a volunteer for the Mennonite Central Committee in the Caribbean and in Canada. In this book he shares that wisdom with dry wit, a keen eye for detail and a natural storyteller's love of a good tale. However, it is much more than a trip down memory lane, for every incident has relevance to modern life.

Gordon Hunsberger's personal commitment to peace and justice, to ecology, and to compassion shines through everything he writes. He speaks of the injustice that exists when the animals in one country eat better than the humans in another. Many of our devastating crises, including farming, have been caused by intentional planning by powerful people all around the world.

If the Golden Rule was taken seriously, would a small percentage of the world's population spend a vast amount of the earth's resources to threaten each other with destruction and by so doing, condemn a large and growing population to lives of misery and suffering? We, in Canada, are blest beyond measure and with that blessing goes responsibility. Mahatma Gandhi once said "For a man to use more than he needs is to steal from his fellow man".

As I read, and re-read the writings of this gentle gentleman, a resident of MidWestern Ontario, who hardly mentions the tragic loss of his left hand in a farm machinery accident many years ago, I recognize someone who has a genuine concern for all people, both here at home, and around the world. I feel a real push for an active generation that will no longer be complacent about human rights, and needs.

Here's a book to help bring back the best of the "good ol' days", and to launch you with hope into the rest of your life.

Please read and enjoy "The Way I See It".

Vera R. Richardson.

Retirees Report

Mildred Gehman sends us an update from Vellore, India where her goddaughter Suji Thomas (nee Jayachandran) and husband Mahiban are both doctors in the Vellore Christian Medical Centre (C.M.C.). They have a two-year-old son, Nihal.

The Thomases have started a three-year course in C.M.C., she in Obstetrics and Gynecology and he in General Surgery.

Mrs. Gehman, who was a co-worker of Suji's mother, Violet, supported Suji in her medical studies. Mildred fondly remembers the days when she and Violet "spent mornings on our surgical ward, afternoons teaching our students and nights preparing for the next day".

"Vellore C.M.C. is very important to the Christian work in India", Mildred says. "The hospital has 14,000 beds and needs much help from our various mission churches as foreign doctors can only work there four months at a time".

Mildred Gehman, formerly Professor of Surgical Nursing at C.M.C., is now retired in Cambridge, Ontario.

- Mildred Gehman

In The World - BWM News

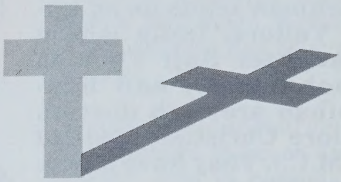
CHINA

Dr. Theresa Chu, Director of the **Canada-China Programme**, Canadian Council of Churches, who visited China since the events of June, made this comment:

"Not only is Church life carrying on in a normal way, but there have been some new things happening as well. In a Shanghai parish, I saw for the first time the baptisms of some 40 children under 15. Both the Protestant and the Catholic dioceses of Shanghai have begun regular Sunday schools for children. In Catholic parishes, prayers for Pope John Paul II are said aloud during mass. All these I have not seen or heard before even though I have visited Chinese Churches every year since 1978."

CANADA

St. Columba Church, Parksville, an extension congregation on Vancouver Island, in setting priorities for the future concluded that the first priority was to retire the debt of the church building and become a self-supporting congregation. This would free them for new ministries. In September at their 19th Anniversary dinner they retired ahead of schedule a loan received from St. Andrew's, Victoria. The congregation shared in a Miracle Sunday on October 29th, to retire the remaining congregational debt of $20,000 by their 20th Anniversary. On October 29th, when the money and pledges were counted, the goal had been more than achieved! Congratulations, St. Columba!



Shadows and the Cross

Are you afraid of shadows?

When I was little I used to sit in my room and make shadows on the walls. By moving my hands, and particularly my fingers, animals came alive. Shadows we create ourselves can be fun, but if they come from outside ourselves they can create fear in our hearts and minds ...shadows looming over us as we walk along dark streets or enter rooms that are only partially lighted.

Today, with all we hear about the dangers of walking alone in dark places, the shadows of others are, more often than not, things which make us fear for our lives.

As we approach the Easter season I am reminded of a time when I sat in a church where the cross became the focus of my thinking. As I walked down the aisle it seemed as if there were three crosses in front of me but as I sat down, the shadows disappeared and one real cross remained.

This experience made me think of several things. One of course, is related to the actual crucifixion event where there were three crosses, one on either side of Christ. The second was the way in which two of those crosses in many ways have faded into obscurity and the cross, on which Jesus gave his life, has become the central reminder of the life that was given for us.

The two crosses in that sanctuary faded from sight as I moved closer to the front of the church. It was as if the three were absorbed into one. And as you think of the three people who hung on the crosses in the original scene, two of whom said they deserved to die because of the things they had done, it truly seemed that the bad was overshadowed and overcome by the goodness of Christ.

This experience also made me think of the times in my own life when I came closer to the cross - that the troublesome things in my life were somehow made less troublesome, and the things I feared were made to seem less scary because I realized God was with me at all times.

When children are small they need our help to overcome their fears of dark places. As they grow older they need to be encouraged to walk closer to God so that they may understand that a power greater than themselves is within both the shadows and the sunlight. They need to know that the love of God does protect and help them through troublesome times and experiences.

We are God's messengers who must carry this message to them and show them that we believe it to be so.

Lois Powrie

More Games from the Philippines

Rope Pulling (*Culliot*)

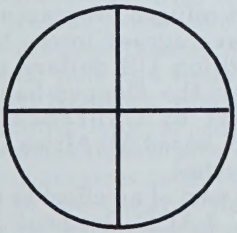
This game is played by children in the northwestern part of Luzon: the Ilocos provinces and Nueva Ecija. It is usually played by children of primary or junior age. Two players are required and a piece of rope nine feet long.

Two circles, each three feet in diameter are drawn about six feet apart. Each player stands in the middle of a circle facing each other with one end of the rope tied around each waist. The object of the game is to pull the opponent out of the circle with the aid of the rope, at a given signal. The first player to step out of his/her circle loses.

Goat Tag *(Canding-Canding)*

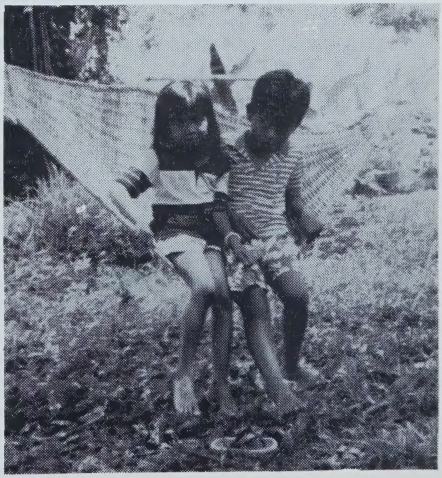
Any number of children can play this game. A circle is drawn on the ground, big enough for a player to stand in the center without touching the players on the rim. Two lines perpendicular to each other are drawn in the circle.

An "it" or "canding" (goat) is chosen. He runs on the line in any direction to tag the players. The players stay within the circle. Anyone tagged becomes the next "it" or "canding".



- Games prepared by Lydia Olson

- Filipino children at play.



NEWS

CHRISTIAN RADIO STUDIO IN USSR

US-based Trans World Radio says it has Soviet government permission to set up a religious radio production facility in the Soviet Union. The first of at least three studios, in Moscow, is expected to be operating by March. [EPS]

SOVIET TV BROADCASTS TALK BY METROPOLITAN

As part of a new series on Soviet TV, Metropolitan Pitirim of Volokolamsk spoke for about 10 minutes one Sunday after the evening news. The new series is called 'Thoughts about the Eternal: Sunday Moral Sermon'. In other weeks, speakers not identified as believers have filled the time. [EPS]

WORLD DAY OF PRAYER THEME URGENT

This past fall, the world watched as peoples of Eastern Europe in Soviet-controlled countries struggled toward greater political and personal freedom. For many, that meant leaving their homeland of East Germany, Czechoslovakia, or Poland. For others, it meant working on reforms at home, or simply the pain of seeing loved ones leave.

In the light of these events, the theme for this year's World Day of Prayer, written by Christian women of Czechoslovakia, takes on greater urgency. That theme - "A Better Tomorrow: Justice for All" - is a hope shared and expressed by those participating in the World Day of Prayer, March 2, 1990, in 170 countries around the globe. [WICC]

NORTH KOREANS INVITED TO SOUTH KOREAN ASSEMBLY

Representatives of the [North] Korean Christians Federation have been invited by representatives of the National Council of Churches in [South] Korea to attend the NCCK General Assembly in February. The invitation is part of increasing contacts between Christians in the two countries. [EPS]

FUNDS SOUGHT FOR AFRICAN REFUGEES

There are about six million refugees in Africa - roughly half of all refugees in the world. And besides those officially classified as refugees (because they have left their countries), there are another 10 million 'internally displaced' people in Africa - effectively refugees in their own country.

Besides the increase in the numbers of refugees - there has been a one-third increase in Africa in the last two years - a 40-million-US-dollar budget deficit in the office of the UN High Commissioner for Refugees has meant cut-backs in UNHCR support for refugees around the world, including Africa.

Since the mid-1970's, church-related refugee programmes for Africa have agreed to try to channel 2.5 million US dollars each year through the Geneva-based World Council of Churches and the Nairobi-based All Africa Conference of Churches.

As part of an effort to raise more funds, AACC General Secretary José Chipenda and AACC Refugee

Services Coordinator Andrew Kishindo visited the United States last October. Trips to the Nordic countries and Japan are projected for 1990.

In their talks with US church representatives, the two noted that the African refugee problem is getting bigger, not smaller, notably in connection with conflict in southern African and the Horn of Africa.

They also spoke of the violations of human rights of African refugees, and the deterioration of their living conditions, in part because of the difficult socio-economic situations in many of the host countries.

As African needs have increased, Melaku Kifle, WCC Refugee Service Coordinator, observes, 'compassion fatigue' has affected the international community, in terms of help for refugees.

While it is imperative to continue to provide relief for refugees, he says, it is also vital for the church in Africa and other parts of the world to help deal with root causes of the refugee crisis in Africa. [EPS]

POET/HYMN WRITER DIES

Mrs. Anna Maria Kennedy of Kemptville, Ontario passed away on December 6, 1989 after a long struggle with rheumatoid arthritis. Mrs. Kennedy is survived by her husband, the Rev. Samuel Kennedy, retired minister of Kemptville and St. Andrew's, Oxford Mills, two sons, a daughter and four grandchildren.

Mrs. Kennedy was born in Northern Ireland, where she trained to become a school teacher. During the war, she met and married the Rev. Samuel Kennedy, who also was born in County Antrim. Anna and Samuel enthusiastically volunteered their services to the Church, and went to the Gujarat and Saurashtra regions of India as missionaries.

- Anna Marie Kennedy

Following eleven years in India, Samuel and Anna came to Canada in 1956 where they served in Presbyterian congregations in Saskatchewan and Ontario.

In 1967, Mrs. Kennedy was confined to a wheel-chair, but this restriction did not lessen her active interest in her home, her church, her friends, the communities in which she lived, and indeed, the larger world. Anna developed a talent and love for poetry composition. She also wrote many hymns that have been used in the programs of our missionary society, in worship services in our church, and published in the *Glad Tidings* magazine.

ECUMENICAL APPEAL FOR US$2.9 MILLION FOR ETHIOPIA

The Inter-church aid commission (CICARWS) is appealing for 2.9 million dollars to respond to the effects of drought and famine in Ethiopia. The money is for programmes of the Ethiopian [Oriental] Orthodox Church. The World Food Programme estimates about 3.6 million people (including 2 million in Eritrea) will need food relief throughout 1990. The total Ethiopian population is about 47.5 million (including about 2.7 million in Eritrea). [EPS]

In my youth, September brought a recurring project for the members of the Lucknow congregation. Every other day a gentleman would bring a basketful of jars of his wife's preserves to the manse. These were carefully packed in cartons, and when my father went to Toronto to attend a committee meeting of the General Assembly, he would deliver this bounty to the Redemptive Home at 123 Yorkville. In October, when the apple crop was harvested, the farmers contributed apples to the home, and my father and my brother packed them in bushel baskets for shipping. The cost of the freight is faithfully recorded in my father's household accounts.

This particular interest went back to the days of father's youth, when the Rev. Donald Tait came to minister to the congregation of Knox Presbyterian Church, Teeswater. With his family he brought a French girl, Miss Marie Rattee, who acted as maid and governess to the Tait children. It was rumoured that Marie had been training in a convent, ran away from that institution and found refuge with Rev. Tait who was serving a pastorate in Montreal at that time.

When the Tait children were grown, she looked for other avenues of service and was accepted in the order of Deaconesses in 1911. Her chosen work was among unwed mothers, and she served as matron of the Redemptive Home between 1916-1930 at least. She came to speak in our area, and wore old-fashioned clothes and a widow's bonnet. The women of the Teeswater congregation took up a special collection so she could purchase a new hat. They ended up supporting her work, and the widow's bonnet continued in service!

Marion Mundell,
Gorrie, Ontario.

DEVELOPMENT EDUCATOR

Presbyterian World Service and Development (PWS&D)

Development Educator in Toronto for development and relief agency of The Presbyterian Church in Canada.

Responsibilities will include 1) working with Presbytery representatives, congregations and church groups re: world developmental issues, and 2) preparation of resource materials.

Qualifications include good communication and writing skills, undergraduate degree or diploma in diaconal ministries, and a strong interest in world developmental issues. Previous experience with computers would be useful.

Salary and benefits: according to Church guidelines.

For further information, job description and submission of application (stating training and experience), contact before March 31, 1990:

Dr. Richard W. Allen,
Acting Director,
Presbyterian World Service and Development,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Telephone (416) 441-1111

WMS highlights

LOCAL NEWS EVENTS

The Annual Fall Thankoffering Service of **St. Pauls** WMS **Carluke**, Ontario was held on November 5th. Mrs. Earla Harvey, organist, and the church choir provided the music.

The Rev. Brian Crosby showed a film and told of his work in Mauritius.

An Honourary Membership Certificate was presented to Miss Grace Calder in appreciation of her loyalty and service. The Rev. Moira Denton led in prayer, and the Rev. Peter Denton pronounced the Benediction.

- Left to right: Dorothy Norsworthy, Treasurer, Grace Calder, Past President, Ialeen Norsworthy, President and Phyllis Calder, Secretary.

During her visit to the Presbytery of Assiniboia, Gail Allan from Presbyterian World Service and Development, who resides in Edmonton, Alberta, attended a pot-luck supper at **St. Andrew's Church, Qu'Appelle**, Saskatchewan. She showed a video on 'Hunger for Land' and a good discussion followed. Her display of books and pamphlets included a congregational kit and the study kit 'The Earth is Paying the Debt'. The literature displayed reminded us that every person, everywhere has the right to life, to bodily integrity, to food, shelter, medical care, employment; every person has the right to freedom in searching for truth, the right to basic education and the right to a sufficient wage.

Donna Wilkinson, from Regina, our new Area Educational Consultant also attended this meeting.

Early in December there was a special night of Christian fellowship when the WMS of **Knox, Red Deer,** Alberta held a special evening for our two young refugee families who arrived just four months ago from El Salvador.

Felix Hernandez and his brother Victor were taken at six years of age into the rebel forces and taught to behave like criminals. When ordered to kill one of their own family to prove rebel loyalty they made their escape into Honduras and finally to a camp run by United Nations.

Since our guests spoke only Spanish we invited several interpreters. With their help and amid festive surroundings, glowing candles, soft Spanish music and the presence of children there was a really relaxed family feeling.

This was the first time they had been invited to a Canadian dinner and they enjoyed sharing our bountiful Christmas buffet, trying all sorts of things they had never seen before.

After presenting gifts to them, we shared a service of worship with readings from English and Spanish Bibles and prayer and carols in both languages too.

Truly we felt we had really shared Christmas.

There was a splendid turn-out for the Annual Missionary Convention on November 4, 1989 for which WMS member, Dr. Norah Lewis was in charge. After "Grace" a bountiful "Share a Dish" dinner was enjoyed. The minister of **Fairview Church, Vancouver, B.C.,** the Rev. Jack Mills, was the first of the speakers and gave a most spiritual and informative talk on missionaries of The Presbyterian Church in Canada.

Six WMS women took part in telling the history of WMS workers starting in the East and Ontario. Later, it took three weeks travelling across Canada to arrive in Northern B.C. during the Gold Rush. In Atlin, the nurses set up a small hospital to care for the numerous mine accidents etc. that so badly needed medical care. Each WMS member spoke on a special decade of the work of these nurses and others following them. Later, when the various communities were able to take over, the nurses moved elsewhere to set up more small hospitals.

The last WMS speaker gave a history of the beginnings of a missionary magazine telling the dates and name changes which occurred up to the present "Glad Tidings".

Our Readers write:

... continued from p.13

Urging you to consider your readers when screening articles for publication, I remain,

Isabell Beattie,
Quebec Presbyterial

Dear Editor,

The December issue contains a number of commendable articles. It is disappointing that it also includes the article, "Beyond Terror", by the Rev. Ray Drennan.

I assume that the misquotation of Isaiah 43:2 (the omission of the word "not") is a typographical error. Unfortunately, this particular misquotation contradicts what the Bible says.

What chiefly concerns me is Mr. Drennan's questioning the uniqueness of Jesus, both in His Person, and in His claims. Why is the Glad Tidings, a Christian magazine, disseminating doubts concerning Jesus Christ?

The article states that it is "theologians and missionaries who are making the ground shift beneath our feet". Their efforts to shift the ground may leave us with a sense of betrayal, but not with a feeling of "depression" or "terror". The future of the church is assured by its Head. He has promised, "I will build My church, and the gates of hell shall not prevail against it". (Mt. 16:18).

Joy McLean

Dear Editor,

The article by Valmai Shearer in the November issue of Glad Tidings disturbed me.... because your

readers do not regard their magazine as a forum for opposing points of view like the Presbyterian Record. As I can gather, Glad Tidings is read like a tutor. The editor's selections are seen as her recommended instructions to be followed, in much the same way as the provided worship services. I do not share your estimation of Shearer's list of criticisms dressed in sweeping generalizations. She is about as sensitive as a sledge hammer. To wrap up her estimation of Christ's church she accuses it of being arrogant in its exclusiveness. She does not indicate in what sense we are exclusive. She only mentions the sharing of insights. Allow me to ask her, "Was Paul an arrogant exclusivist?" He claims insights that are indeed exclusive to the church of Christ because they are not humanly contrived. "We received the Spirit from God in order that we may know the things freely given to us by God, which things we speak, not in words taught by human wisdom, but in words taught by the Spirit" (I Cor. 2:12,13). This is not a proof text, but it represents the experience of the early church and is affirmed in many other places in the New Testament (I Cor. 3:18-20, II Cor. 1:12, II Cor. 4:6, Eph. 3:1-5, 9-11, Col. 1:26, 27, Jas 3:17, etc.)

All these and other references express the uniquely Christian experience of the activity of the Spirit of the Risen Messiah in the hearts and lives of His loyal subjects. The glad tidings are about an exclusive Saviour of the world in the person of Jesus, God's Son, expressing the unfathomable love of the exclusive God of the Universe, who offers us, free of charge and unmerited, peace and kinship as His daughters and sons. Does the embracing of that offer cause arrogance? If truly experienced, it will cause humility.

It seems to me that Valmai Shearer shows in her article little personal experience of the exclusive Christ of the New Testament. She appears to vent her frustration with a Supreme Lord who will not fit in with other gods and goddesses of this world. It is my sincere hope that in future publications you will refrain from presenting to your readers counsel as contrary to the Scriptural witness as this article.

Yours sincerely,
Rev. Bert de Bruijn

The Adult Secretary Comments:

The *"Ninety-five Theses"* that Martin Luther nailed to the door of the church at Wittenburg were assertions put forth by him for debate. In the article "What is Christianity About?" Valmai Shearer has chosen a similar format. It is right then that people should take issue with these statements and debate them. But while such a debate can be a profitable experience, helping us to clarify our own understanding of Christianity and articulate what we hold dear deep in our being, we might gain even more by approaching it as a dialogue. The problem with debate is that it sets up adversaries -- *I'm right, you're wrong and I'll prove it.* Dialogue on the other hand, explores a statement in an endeavour to clarify it and find a meeting ground for sharing. You might think of dialogue as *give and take* and debate as *cut and thrust.*

I'd like to examine three of Valmai Shearer's theses (numbers 2, 5 and 11) and make some comments on these three statements in a dialogical manner, that is, not to deny them, but to express what I understand them to mean.

2. Christianity is about a journey through life, not a set of beliefs and practices. There may be some misunderstanding about what

the author is saying here but from the biblical witness about Jesus we must agree that it is the walk with God, our experience of the Christ, that is key to Christianity. This does not mean that beliefs and practices are abolished. When Jesus said "the sabbath was made for man, not man for the sabbath", he did not abolish the sabbath. Rather he helped us realize that the rules and regulations are secondary to a life of love and caring. Sets of beliefs and practices grow out of the experience of God in the lives of people -- present experiences, and experiences that have been handed down from ancient times.

Mrs. Shearer used the metaphor of a journey to describe this experience. Many years ago John Bunyan used the metaphor of a pilgrim in his "Pilgrim's Progress". The allusion to journeying, walking with God, is a traditional description of the Christian life going back to the early church. The Acts of the Apostles refers to the early Christians as people of "the Way" (Acts 9:2; 18:25f; 19:9, 23;24: 14, 22).

When we are on a journey we carry our maps and directions with us but these do not reveal everything we will encounter. In the journeying we come to know in a different way than by maps and directions. We may even find that the map drawn by another traveller needs adjusting. This was the experience at the time of the Reformation and the Reformed church has always claimed the motto "Reformed and always reforming".

5. Christianity is not necessarily about "Jesus first, Others second, Yourself last", the oft-quoted acronym for JOY, behind which some of us hide, and which is a recipe for martyrdom. One could say that while acronyms, maxims, wise sayings and such may hold a grain of truth, they do not embody the whole of God's will. Thus the author warns against adopting such a saying as a guide for the whole of life. The word martyrdom is perhaps ill-chosen. It would be more descriptive to say that the adoption of the quoted maxim is a recipe for becoming a "doormat".

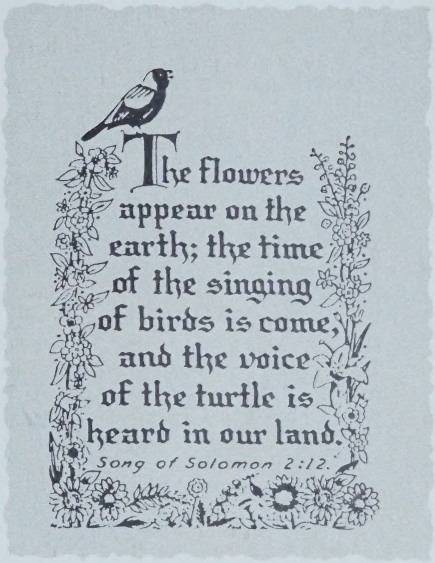
Other maxims can lead to pride and self-righteousness, for example, "I am on the inside, on which side are you?" So what I would say to the author is that this assertion is too ambiguous. It would be clearer to say that Christianity cannot be encapsulated in a sentence, maxim, proverb or chorus, even though each of these may reflect a truth.

11. "Let Christianity give up the arrogance of exclusivity. Let us share with others our insights and learn from theirs." What we are talking about is that arrogance that comes from such a saying as "I am on the inside, on which side are you?" We need only read the "letters to the seven churches" (Rev. 2f) to be reminded of how easily the church can become proud and arrogant. If we take pride in our exclusiveness are we not on the verge of arrogance? Through the years we have been blessed with the witness of Christians. We have seen change wrought by the Gospel. We have rejoiced in shared faith with people around the world. BUT we also know of the curse of those who claim exclusivity: the suffering inflicted, not only on people of other faiths, but on those of the same faith. Look back through the history of the church -- have not Christians tortured and killed other Christians in an effort to exclude those who differed in their views? Think of the burning of witches; remember the bitterness between Protestant and Catholic; between Christians and Moslems in Lebanon; -- need we go

on! Is this what God wants? Is this why Jesus died? Regardless of whether or not we accept this statement, it is a statement that should drive us to our knees to seek the will of God. Let us not forget that obedience to the will of God leads to a cross -- a stumbling block to the exclusively religious and folly to those who put all their trust in the intellect.

Some of our letter writers suggest that readers of Glad Tidings accept everything written in the magazine as absolute truth. I hope that is not true. I would like to think that readers of Glad Tidings are quite capable of exploring a wide range of issues, whether they agree with the writers or not. I pray that is not wishful thinking.

Barbara Woodruff,
Adult Secretary, WMS.



The United Nations has proclaimed 1990 International Literacy Year.

In Remembrance

Mrs. Catherine Campbell,
St. Andrew's,
Bowmanville, Ont.

Mrs. Catherine Nairne,
Central, Cambridge, Ont.

Mrs. Irene Howell,
Durham, Ont.

Mrs. Audrey McGill,
Glencoe, Ont.

Mrs. Alice Stewart,
St. Andrew's, Kingston, Ont.

Miss Mabel M. Jamieson,St.
Andrew's, Lachine, Que.

Alice Thersa Clarke,
Elspeth (Elsie) Davidson,
(Served from 1946 to 1949 in educational work in British Guiana.)
Burns, Milverton, Ont.

Mrs. Jessie Ann Heavysege,
St. Andrew's Home,
Montreal, Que.

Mrs. Jim (Anna) Bennie,
Mrs. T. (Lucy) Joyce,
Knox, Port Carling, Ont.

Mr. Robert Fraser,
First, Port Colborne, Ont.

Mrs. Kay McPhaden,
St. John's, Port Perry, Ont.

Mrs. Lois Ruth Falconer,
St. Paul's, Prince Albert, Sask.

Miss J. Plaunt,
Renfrew, Ont.

Miss Muriel Duncan,
Bonar-Parkdale, Toronto, Ont.

Mrs. Gertrude Cameron,
Glenview, Toronto, Ont.

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

DEATH IS SWALLOWED UP IN

Victory

from 1 Corinthians 15:54 NIV

GLAD TIDINGS

APRIL 1990

Volume 66 No. 4 **GLAD TIDINGS** April 1990

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L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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A Small Corner

by Carole M. Lidgold

There is so much pain and suffering in our world today that those of us who care sometimes feel suffocated beneath the load. We want to help everyone who needs us but we can't because we are limited in our resources. Even our available time and our location can prevent us being able to assist. We can send money to various associations but this is not a "hands on" touch.

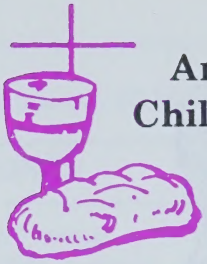
One of my favourite songs is a children's hymn, and the words that seem so appropriate are "you in your small corner and I in mine". We can use our gift of caring very extensively in our own small corner.

In my church there is a woman who spends her time in a wheelchair but she still spreads her caring touch. Her face shines with joy and sparkles with happiness in spite of her withering body. Children are her special friends and she loves to read to them. Each Sunday she is brought to church by a friend to share her joy with everyone.

At a ground-breaking ceremony at church for our new addition, I took pictures of Margaret and her friends, especially of a favourite child. I gave her copies of these pictures to send to family overseas. My gift of photography gave her precious moments of happiness. This Christmas she surprised me by sending me a Christmas card with her thanks.

Just a small victory over the tremendous amount of need but such a warm feeling of satisfaction. A simple deed can bring rich nonperishable rewards.

I can't cure all the ills of the world but in my own small corner I can help.



Another Perspective on Children at the Lord's Table

by Yme Woensdregt

It was with some considerable dismay that I read Georgina Bone's article, "Honouring Stages in the Life Journey: More Thoughts on Children at the Lord's Table" in the November 1989 issue of Glad Tidings. Not only do I disagree with the author's conclusions, I also have a great deal of difficulty with her underlying assumptions.

I begin with Bone's assertions that we must have a correct understanding of what we are doing. Can any of us claim to understand fully what we do when we participate in the sacraments?

I think not! In the sacraments, we participate in the mystery of Christ's death and resurrection. We cannot understand or explain this mystery. We can only live it. We can only receive God's life-affirming gift in faith and hope. In the presence of the mystery of God, we can only stand in silent wonder at God's goodness. Adults and children alike are equally graced by God's loving presence.

Secondly, Bone assumes that faith is an individual, personal possession. Faith, she says, is a noun. I disagree. Faith is not something we possess. Faith means to live in God's presence, in a relationship of trust with one another and together with God. Faith is not something I have; faith is God's gift to the church in which we participate with all our brothers and sisters in Christ.

In Communion, in Baptism, in Worship, in Mission -- in all of the activities in which the church engages -- we struggle together to learn how to be faithful. Adults and children alike struggle to discover what God expects of us. From the day of our birth to the day of our death we grow in our ability to live faithfully. It is this process of growth which is described by the word "faith".

Yes, we need to learn. Yes, we need to be able to commit ourselves to God. Yes, we need to become more mature Christians. But that is true for all of us. Adults and children alike commit themselves to God over and over again. It is not done once and for all. In that process of growth, we need all the help we can get. God gives us the means of grace, through which the Holy Spirit works in us to nurture a growing faith. Surely, we don't want to limit the work of the Holy Spirit to the lives of those who have reached a certain age.

Thirdly, it has always struck me that it is patently unjust to limit a person's access to God's means of grace because of age. Consider the following scenario: a family attends worship regularly and participates in the life and ministry of the congregation. The children actively support the work of the church, even to the point of offering a percentage of their allowance for the work of the church. We welcome and celebrate the presence of these children in our midst.

One Sunday morning, they find

themselves worshipping with the congregation. They sing the hymns lustily; they listen to Scripture and understand some, though not all, of what is read and preached. The offering has taken place and they thankfully give their offering for God's work. During Communion, the elements are served; but this time, the plate passes them by. They are not permitted to participate in this central ritual of Christian faith.

The next adult in the pew has not worshipped since the last time Communion was served. She has not participated in the life of the congregation, and yet she is considered worthy to receive communion because we assume that she understands what she is doing. I wonder who has the greater understanding of the mystery of God's presence.

But wait, you might say, we don't approve of that either. Yet, we withhold Communion from children simply because of the arbitrary standard of age. We ignore the reality of their participation in worship, in mission, in service.

Fourthly, Bone begins her argument by defining "sacrament". She tells us that it comes from the Latin word sacramentum which refers to the oath of loyalty to the emperor taken by a Roman soldier. Sacrament, however, is not a biblical word. It is a word which the Christian Church borrowed from the culture in which it developed.

The Bible uses images of a meal of thanksgiving, a meal of remembrance, a meal in which we celebrate God's love and life. It appeals to imagery of the Passover meal. As the Israelites celebrated their deliverance from the slavery of Egypt, so the early Christian community understood the Eucharist as the meal by which they celebrated their passover from darkness to light, from death to life, from the power of sin and evil to the power of love known when we live within the embrace of God.

In the Jewish Passover meal, children play an important role, learning the story of their deliverance by God as they participate in the community of faith. We also must find ways to help our children learn to participate meaningfully in the central act of our community of faith. For too long, we have emphasized the cognitive side of our faith at the cost of other dimensions. Maybe it is time for us to borrow another word from our culture, just as the early church borrowed the word "sacrament".

Finally, let me say something about our church's sacramental theology. To put it strongly, I believe that we have a schizophrenic, self-contradictory sacramental theology. Let me explain.

Historically, there have been two emphases in discussions about the sacraments, and particularly in discussions about baptism. One approach suggests that in the sacraments, we celebrate God's grace given freely to us. The emphasis falls squarely on God's activity. Thus, baptism is for those who are part of the covenant community, whether or not they are able to make a commitment at the time they are being baptized.

The second position emphasizes the human response to God's grace. Thus, baptism is for believers; it follows quite naturally upon a personal profession of faith, wherein one witnesses to God's activity in one's life which has led one to this point in time.

Let me say again that it is a matter of emphasis. I do not want to suggest that the church has no responsibility to develop mature Christians. Neither would I suggest that those who practise believers'

baptism ignore God's grace. I am merely saying that, historically, the emphasis falls on one side or the other.

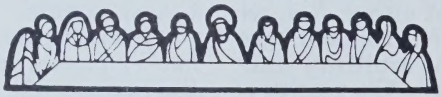
Our church, quite clearly, has a covenantal approach to baptism. We baptize children, and affirm that God welcomes them as full and complete members of the church of Christ. At least one of the parents must be a member of a congregation which promises to help the parents raise their children in an environment which will nurture the children as they walk in the journey of faith.

When it comes to communion, however, we begin talking about individual worthiness for participation. We ask whether people understand what they are doing. We emphasize quite clearly the human response side of the equation rather than God's grace.

It is time to rethink our position. Either we begin baptizing only believers; or we admit children to full participation in the sacramental life of the church. My own position is quite clear: in communion, as in baptism, we must be more intentional in emphasizing that our life finds its source and goal in the grace of God.

All who have been baptized belong to God. The step of admitting all the baptized to the Lord's Table is long overdue. "Those who belong to Christ come gladly to his table to make a memorial of his life and death, to celebrate his presence, and together as his church offer him thanks." (Living Faith, 7.7.5)

- Yme Woensdregt is minister of Dayspring Presbyterian Church, Edmonton, Alberta.



Response from Georgina Bone

Yme Woensdregt's article, "Another Perspective on Children at the Lord's Table" is a welcome addition to the discussions on this topic. Yme's comments on my article in the November *Glad Tidings* help us to wrestle further with the issue. Critical comments are much better than no response at all!

I was surprised that Yme found in my article things that I didn't realize were there. He refers to the author's "conclusions". I tried to make the article open-ended and to avoid definite statements. I include myself in that group of church members who do not have definite conclusions, but who are struggling with the important issue of what should characterize the church's ministry to children. That is why I feel we should question the assumption that what is good for adults is equally good for children. A responsible approach to a ministry for children should start with a well-developed assessment of the nature and needs of childhood, not with the extension of adult practices. Then, in the light of Biblical perspective, we can work on discovering what is best for children within the church fellowship. To talk about "withholding" communion from children or "limiting the work of the Holy Spirit" assumes there is no difference between the nature of children and the nature of adults. We need to develop a meaningful theology of childhood based on the reality of the child's situation before we copy those denominations who bring infants and children to the Lord's Table.

Yme's emphasis on communion

as a mystery is more typical of churches that believe that once the elements are consecrated, they are the real body and blood of Christ than of churches in the reformed tradition. If elements are in themselves a means of grace, then we might argue that the communicant's response or contribution is not important. However, in the Presbyterian tradition, the response of the communicant to the offering of God's grace is significant. J. Lewis McLean, a former moderator, quotes John Calvin as saying, "A sacrament is a testimony of the grace of God toward us, confirmed by an outward sign, with corresponding attestation of our faith toward him".[1]

I find Yme's references to faith confusing. At one point he says it means "to live in God's presence, in a relationship of trust". Faith as a relationship seems reasonable. The confusing part is when he then refers to faith as "a process" and then as something by which we receive "God's life-affirming gift." I suppose this illustrates that we mean many things by the word "faith". The problem is the relationship between faith and commitment. Yme states that commitment is not done "once and for all", but "over and over again". Frankly, I don't think much of a commitment that is not permanent. Yes, faith grows. That is why we have sermons and Bible studies. Yes, we frequently reaffirm our commitment, especially at communion. Surely this does not mean that we throw out the church's traditional insistence on the need for a responsible, life-time commitment to Christ and his fellowship? However, it is not appropriate to ask children to make life-time commitments before they become responsible, independent persons.

The comparison of the Lord's Supper to a Jewish Passover meal needs careful consideration. One of the problems of the early church was to assume that Jewish practices such as circumcision were to be retained in the Christian community. That temptation is still with us. For example, the temptation to say that communion is really the equivalent of a Passover meal. When Jesus instituted the ritual, it was not a meal. It was distinct and separate from the meal. We are not sure what kind of meal preceded Jesus' serving of the bread and the cup. He was crucified before the time for celebration of the Passover. Paul dismisses the importance of a meal when he says, "If anyone is hungry, he should eat at home." (I Corinthians 11:34). Thus, the Jewish practice of including children is irrelevant.

Yme has a commendable concern for children who may feel "left out", if not invited to communion. It is typical of children to feel left out. Children often feel they should be able to drive cars, live alone, vote, use credit cards, have sex, own property and do all the other things which adults do. The caring parent does not let the child do things which are beyond his level of responsibility. If churches create a climate of loving acceptance, children will feel a warm sense of belonging to the church family without imitating adult behaviour.

[1]McLean, J. Lewis. *Man's Chief End.* Presbyterian Publications: Toronto.

The Conformists Made a Mob Scene

"Then they seized him and led him away, bringing him into the high priest's house." (Luke 22:54).
"and they led him away to their council." (Luke 22:66d)
"Then the whole company of them arose, and brought him before Pilate." (Luke 23:1)

The "orthodox" seized Jesus
calling him rebellious
and turned his words into a heresy:
named blasphemy.
They took him to the courts
with their indictments:
to the high priest, to council, to Pilate
to convict
the man ruining their status quo.
"He has to go."
The mob got its way for a conviction
of crucifixion.

If we could re-write this sordid story
we would crucify
both Pilate and the orthodox
upon a super cross
and while that would be a human justice
it would not suffice as sacrifice.

C. Sheldon Hastings

Metro Toronto Host Program
Canadians Reaching Out to New Canadians

by Lilly Nicholls

Nellie's Story:

When Nellie* first arrived in Toronto, she was scared and alone. Her husband had been murdered over a decade ago for his Christian beliefs when the newlywed couple was still in their teens. Following her husband's death, Nellie's own life was threatened and she was forced to flee her country, a teenage mother with two infants.

Her experiences both as a refugee and as a single mother have left Nellie with an aura of sadness and a surprising maturity which goes far beyond her 25 years. After 11 years of fleeing persecution and roaming from country to country and refugee camp to refugee camp, this winter Nellie finally made it to Canada. Once within the safety of Canadian borders, she was sure her nightmarish struggle for freedom was over. Nellie was certain that if she improved her English and worked hard, she would be able to put her suffering behind her and begin piecing together a new life of self-pride for her family.

When I talked to Nellie a month after she arrived, however, she seemed very sad; her timid smile and shining eyes had lost their lustre since Christmas and much of her initial optimism was gone. She was happy her little boy and her little girl, now 13 and 10, were in school and that they had found a nice apartment.

But then she said something which has stayed with me ever

since: "Lilly", she said, "I never knew living in Canada meant being so lonely". The words shook me then and still do today. Since I started working with newly-arrived refugee families, I've learned that there is not just one but thousands of Nellies out there who need a friend.

Starting a New Life:

Like Nellie, many refugees who arrive in Canadian cities find themselves alone and depressed. This year, Canada is admitting 13,000 government-assisted refugees. In Toronto alone, we are expecting almost 3,000. Few of us realize the hardships these newly-arrived families encounter in adapting to life in Canada.

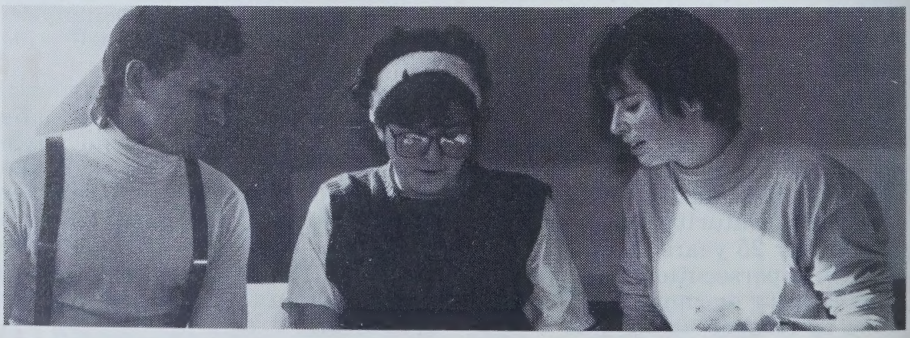
When refugee families arrive, they stay in Reception Houses or hotels where they receive orientation and counselling provided by professional settlement workers. Most newcomers, though, find their own place to live after a few months. It is then -- in the solitude of their own homes -- that the shock of what they left behind and of the difficulties which lie ahead really hits them.

The transition from supportive Reception Centre to their own place is not easy. This is a time, unfortunately, when many newcomers have no one to turn to or to help them deal with their trauma. For some, the difficulty lies in adapting to life in a big city -- they may never have seen a subway, high-rises or a modern supermarket. They do not speak English or may not know how to read or write in their own language. For others who are well-educated and may have been professional lawyers and doctors in their own countries, the difficulty may lie in their loss of status or their inability to pursue their former careers.

The Host Program - A New Kind of Neighbourliness:

The Metro Toronto Host Program is a simple and direct way for you and me to welcome new Canadians and help them get on their own feet. It was created to soothe the pain and culture shock new Canadians experience during their first year in Canada. Its purpose is to involve Canadians from all walks of life in reaching out and befriending a newly-arrived refugee family.

The program is national and funded by Employment and Immigration Canada but run by non-governmental community groups. Initially, the Host Program was begun in small cities like Kitchener, and as the idea of 'hosting' newcomers caught the imagination of Cana-



- Left to right: Jorge Gaitane & Debbie Childs, Host Program volunteers to a single Salvadorean father, with Lilly Nicholls, Program Worker.

dians, it spread to larger cities like Toronto. Today, there are more than 15 Host Programs in as many cities.

How the Program Operates and How Your Community Can Help:

Hosting does not cost a cent. Newcomers' basic needs -- food, shelter, and language training, are provided by the Canadian government during the first year in Canada. All that is required of volunteer hosts then, is a bit of time. Hosts can make their new friends feel more at home by helping them with things like learning English, orienting them to Toronto, showing them where to shop cheaply, or simply by sharing a walk in the park or a new experience.

The Metro Toronto Host Program was created to soothe the pain and culture shock new Canadians experience.

Volunteer hosts normally work as a team and share in the responsibilities of guiding the newcomer. The program staff provides an orientation session for hosts and bimonthly workshops with guest-speakers or films on refugee issues, as well as ongoing support. The program also organizes social get-togethers which volunteers can attend with the newcomers in order to meet other interesting people.

The Gains of the Program -- Canadians Reaching out to New Canadians:

The Host Program only began recruiting volunteers in January of this year. Already, the program has matched more than 40 volunteers. They are of all ages, cultures and occupations. When I think of the newcomers the program has matched, Nellie immediately comes to mind.

Today, Nellie feels a lot happier than she did a month ago. She has a new friend, Azar, who takes her out on weekends and spends time with both her and her children. Azar, a young woman interested in film production and African culture, is herself an immigrant from Iran. She understands the difficulties of adapting to a new culture and has much to share with Nellie. Very soon, Azar will be teamed up with another volunteer who will also spend time with Nellie and her children. Through special bonds such as these, newcomers learn more about Canada and get back on their feet much faster.

Besides Nellie, the Host program has helped people like Monica, a petite Guatemalan woman with a family of seven who need special support for a difficult pregnancy; there is the Ahmed family, another family of seven from Afghanistan in which the father, an experienced doctor, had difficulty adapting to his lowered status and isolation once in Toronto; and Silvia, a single Salvadorean young woman with no one to talk to.

All these families and many others have been befriended by hosts who are at this very moment helping them adapt to Canadian culture and to pursue a life of dignity in their new home. Because these newcomers have received the warm support of volunteers such as Francisco, a Mathematics professor from El Salvador; Lucy, a young receptionist for the Ontario government; Aida, an active grandmother; sister Elenor, a retired high school principal and other fellow Canadians much like you, they are already on their way to becoming contributing new

Canadian citizens. It is volunteers like these who allow us to help families like Nellie's.

The Canadian Role -- Living Up to Our Humanitarian Responsibilities:

Here in Canada, there is much we can do to help peoples who have fled their countries due to a well-founded fear of persecution, be it because of their race, religion or membership in a particular social or political group. In fact, we can take action within our own communities by serving as "hosts" and welcoming newcomers to our very own neighbourhoods, churches and schools. We must not forget that for those refugees already living in our communities, leaving home is only the beginning of a long struggle to resettle again. What these newcomers want is not charity but rather, your support and a chance to help themselves.

The Host Program and the Presbyterian Church -- A Valuable Friendship:

Most importantly, we must remember that besides being a multicultural and humanitarian country, Canada is also a moral country. As Shirley Quinn of Bridlewood Presbyterian Church put it when I asked what motivated her to sponsor and open her heart to over 600 refugees during the past 10 years: "We are our brother's keeper and it is our Christian ethic to reach out to those who need our help".

There are many others like Shirley in the Presbyterian community sponsoring refugees. The Presbyterian church is clearly committed to reaching out to newcomers.

For some people, however, church sponsorship is not feasible. There are many Canadians who want to assist new Canadians but may not be able to invite a family to stay in their homes; cannot afford a financial contribution or, at this time, cannot channel the time and energy required to sponsor a refugee family through their church. If this is your situation, the Host Program is the right alternative for you. Not only do volunteer hosts have no financial obligation, but since we work in teams, volunteers can share their responsibilities with others while meeting a variety of people also dedicated to helping others and learning about new cultures. In partnership, there is much the Presbyterian church and the Host Program can do together.

Let's Get Involved: We Can Make a Difference!

Take the plunge! Consider becoming a host to a new Canadian today. If you or anyone else in your church are interested in the unique experience the Host Program offers or would like further information, call us today at 416-538-8280. We would be happy to visit your church and do a personal presentation about our program. The experience may change your life - but most importantly, you'll be helping to change someone else's.

A list of Host Programs across Canada is available from the Host Program office (416-538-8280) or from the Glad Tidings office.

*Although newcomers mentioned in this article are real refugees, their names have been changed for reasons of confidentiality and for their personal safety.

Lilly Nicholls has been with the Metro Toronto Host Program since its beginning in November 1989. A native of Chile, South America, Lilly has an understanding of the problems of refugees. Her parents had to flee Chile for Canada. Lilly has done research on refugee concerns at York University, Downsview.

Our Area Educational Consultants

Photo: W. Neville Stevenson

Anja Oostenbrink is one of seven Area Educational Consultants (AEC's) employed by the Women's Missionary Society. AEC's are located across Canada from Quebec to British Columbia. One of their major tasks is to give professional leadership in training people for education for mission in a prescribed geographical area.

Anja relocated in 1987 to the Alberta Synod/Synodical after serving the Presbyteries of Lindsay-Peterborough, Barrie, Algoma and North Bay, and Temiskaming since 1979. She lives in Red Deer, Alberta and enjoys the company of her two cats when she is not 'on the road'.

'On the road' for Anja means travelling almost anywhere in Alberta - from a Presbyterial executive meeting in Red Deer to a Synod Youth Committee meeting in Edmonton, a Presbytery meeting in Calgary, back to Edmonton for another Presbytery meeting, home to Red Deer for a few days before heading north to Dawson Creek and more meetings.

Anja's many activities include introducing mission study materials to local groups, assisting Sunday School teachers with lesson planning, guiding congregations in their on-going ministry to their communities, in strategic planning and explaining the purpose, function and structure of the WMS.

In August 1989, Anja attended the North West Mission Conference in Langley, B.C. after which she spent a week as chaplain at Camp Kannawin. That week, spent with 68 teens "reminded me", says Anja "that ministry with senior high's is very rewarding and challenging, but also demanding. It kept me in touch with their thinking and their own special language." However, it's all in a week's work for a busy AEC.

Anja left on March 9 for a three-week study tour of Central America sponsored by the General Board of Global Ministries, United Methodist Church, USA in preparation for the 1990-91 Mission Study.

Watch for more features on WMS staff in future issues of *Glad Tidings*.

COUNCIL 1990

MAY 27-30

KNOX COLLEGE

THEME:

"Building for Tomorrow"

Called to Share

(This meditation was developed by Rosemary Doran, based on Genesis 1:26-28,31 with its theme of "Called into stewardship", II Corinthians 6:1 with its theme of "Called into partnership" and a litany, "Partners on God's earth", produced for Presbyterian World Service and Development by the Inter-Church Campaign Committee in 1989.)

As partners, you and I acknowledge that we share the earth's resources, and our interdependence binds together all of God's creation.

Let's think of this in terms of the Church and of our Society, where we are called to work in partnership and make good use of our resources. Interdependence is perhaps the key word, an idea reinforced for me as I have "picked up that sermon" and "travelled across the province". WMS, in my mind, stands for interdependence, interrelatedness. I have often looked out at a congregation and spotted a familiar face - from Council, Synodical, Presbyterial - and that's a good feeling to have in a new place. It tells me something about the congregation itself, for where there is WMS, I know there is partnership - people working together with God, using the resources of the Church and the Society to benefit the whole community.

Together we hold the earth in trust for future generations; we till it, keep it, develop its resources, but we are not to plunder or destroy it.

What WMS stands for, is what we hold in trust. What we have received from our foremothers - and forefathers! - we must pass on, so we need to explore, know, develop the resources of our Society. There are financial, educational, outreach, and perhaps best of all, *people* resources in our Society and we are

called to cultivate these - not to misuse or ignore or fail to encourage their growth.

God expects us to produce, to consume, and to enjoy, God gives and we give back; in ways that share creation's goodness, and reflect God's love for all creation.

This is our calling from God - we are expected to produce. This is not an option but an imperative. I am reminded of the verse: "...to whom much is given, of him (of her) will much be required." To me it says that we are called to put to work whatever talents we have, whatever skills we have, whatever insights we have. It's a case of the old saying: "Use it or lose it". There are people who find it progressively more and more difficult to walk, because years of forced inactivity have weakened the muscles. There is no specific disease to be treated, no specific condition to be remedied, only the problem of loss of mobility, through lack of use. If we don't put to good use the potential of ourselves, our Society, the Church, we will simply wither away. What God gives us, we are charged with giving back in the service of all our neighbours.

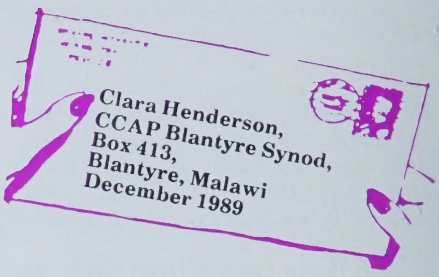
We are called to use our Technical skills, our prayers and our gifts, for beauty, health and peace.

"Called to use our technical skills" - first we have to find out what they are! Sometimes we seem to see the Divine sense of humour at work, when we find ourselves in places where we don't think we have any skills to offer - I'm on the Finance Committee! - but we can learn amazing things about ourselves and our capabilities, when we are faced with a challenge. Our job is to develop our skills, and do whatever we do, to the best of our ability and for the greatest benefit of the group, the Society, the Church. Thus, people in Finance explain, prepare, accumulate, distribute, and those in Personnel interview, assess, propose, encourage. Editorial policy is formed by people who invite, review, compose, select, and those who steer the Adult, Youth and Children's work must initiate, compile, stay informed, communicate, etc. Wherever we are placed, we use our skills, newly-acquired or fully-developed, and explore our resources so that *together* - as committee, group, Society, Church - we contribute to the "beauty, health and peace" of the whole. For what we do, however great or small, is *important*. Sometimes it's tedious, frustrating, even - let's whisper it! - boring, but it's also disturbing, challenging, exciting and ultimately of significance in the total scheme of things - whether in the Society or in the Church.

Called to be stewards, called to be co-workers with God; this is surely what WMS is all about.

Prayer
God, we offer to you our commitment to be partners together on this, your earth. Partners in God's earth together.
Partners together in this Society, partners in the wider community where You send us to educate, sustain, inform, challenge. All of us, from time immemorial, are called to be stewards and we, in this place, at this time, are called to be stewards of the resources of this Society. May we be diligent and faithful and committed in our work, so that, as co-workers with You, we may help to bring in the Kingdom. Amen.

Dear friends,



1989 was another busy year for the Music Department of Blantyre Synod. As well as actively participating in the annual Music Workshop sponsored and hosted by the University of Malawi, the Music Department held music workshops of its own for youth choir leaders in each of the Synod's five presbyteries as well as workshops for members of the women's guild. One innovation this year was a two week long music course at Likhubula House (the Synod's Youth Centre) in April, for leaders of music drawn from the entire Synod.... All of these courses were organized by Rev. Harry Ngwale, the Synod Music Director. My primary involvement was teaching music reading as well as using the workshops as a means of disseminating songs collected from various parts of the Synod.

In February and November, I conducted two week long music workshops at Zomba Theological College and helped the students prepare the music for their graduation ceremony in June. Two week long courses were also held in May and November for the Presbytery Music Directors with the aim of equipping them with skills and material that they in turn may pass on to leaders in music within their respective presbyteries.

The tape library is now in the Synod Office and is being used by ministers and Music Directors who are also compiling a Choir Directory.

While involved in deputation in Canada, I was continually asked for a copy of the audio tape of CCAP choir music that I played. This prompted me to put together a tape of choir music and choruses from the CCAP which would be available to Canadian Presbyterians. ...the tape is available from the Resource Distribution Centre at the PCC Offices. All proceeds from this tape will go into the production of music and resources for use in Blantyre Synod's Music Program. So order yours now while supplies last!

While in Canada I was also impressed with your enthusiastic response to learning songs from Malawi. Consequently, I am planning to compile a small booklet and cassette of songs from the CCAP which can be learned and sung by Canadian Presbyterians.

In the early part of 1989, the Synod asked me to take up the post of Synod Ecumenical Officer, along with my music duties. This position was created in response to the increasing number of visitors coming to the Synod as well as the desire to better organize the reception of new personnel. The Ecumenical Office is responsible for making arrangements for receiving new personnel coming to work for the Synod; for receiving Church Officials from partner churches or sister churches

within and outside of Malawi who are making official visits to the Synod; and for receiving various groups from partner churches who come to tour the Synod. I was also given the task of compiling a handbook for missionaries which will give them an introduction to the life and work of the Synod and an idea of how to function within the Synod's structures and programs. In October this year, Mr. Michael Chukambiri was appointed Synod Ecumenical Officer and I became his Associate.

Two major events which took place in the Synod this year were the opening of two new Presbyteries. Blantyre Presbytery has been divided in two and the new Presbytery is called "Shire Valley South". Domasi Presbytery has also been divided in two and the new Presbytery is called "Chiuta". One added bonus for the Music Department is that with two more Presbytery Music Directors we will now have a total of nine people working in the Music Department.

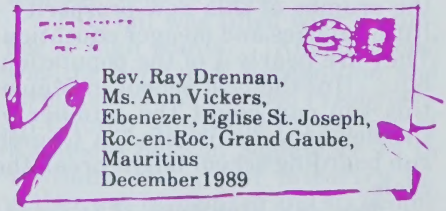
St. Columba Sunday School Hall was also officially opened and will provide Sunday School facilities for over 2,000 children.

The Synod's General Administrative Committee met in June this year and along with my music committee responsibilities I was appointed to the Training and Evangelism Committee, the Language and Literature Committee, and the Youth Committee. I was also appointed to a sub-committee which is planning an Evangelism Outreach Campaign in Nsanje in the southern region of Malawi. This campaign will focus on the refugees in this area and will have as its theme "How shall we sing the Lord's song in a foreign land?"

The Synod is still very much involved in refugee work. Most outside donations are channeled through the Relief and Development Office of the Christian Council of Malawi which is housed at Blantyre Mission. This office ministers to refugees who are in designated refugee camps. The Synod also has its own refugee program which ministers to refugees who are not in the camps as such, but who are living side by side with Malawians in Malawian villages. Local congregations make the Synod aware of the refugees in their area so that the Synod is able to provide spiritual, emotional, and physical support to these refugees through local churches. The Synod has appointed Rev. Lazaro Timbana, who has come to the Synod from the Presbyterian Church in Mozambique, to work in the Synod's refugee program.

CCAP Christians continue to inspire me with their generosity and hospitality in the midst of hardship, their love of and enthusiasm for singing, and their inherent sense of community. For me it is a joy to live and work with and be a part of this community of the body of Christ within this part of the world. Thank you for your prayers and continued interest in and support of our sisters and brothers in the Church of Central Africa Presbyterian in Malawi.

Clara Henderson



1989 has been a year of travel. It got off to a great start with a delightful visit to the Church and people of Malawi. It was very encouraging to see another partner Church which has moved further along the road to developing an indigenous style of Christianity. It was also the girls'

first introduction to an English speaking society.

During this year we returned to Canada for a three-month furlough. It was great to see our families again and for them to meet the girls. In Canada we were able to worship with friends at Patterson in Toronto and in Deep River Community Church. Thanks to the generosity of Margaret and Jim Armour we had a wonderful August living in the manse of the Church of St. Andrew and St. Paul [Montreal] as Ray led worship in the congregation where he had been assistant. Ray was very pleased to receive many reasoned and supportive comments about his viewpoint on inter-faith dialogue. It was heartening to hear many people, committed to the mission of the church today, express excitement and relief that at least some Christians were willing to tackle these difficult issues and present a more honest and helpful position for today's world.

In a recent article appearing in "Le Monde" Mauritius was called a "little dragon" because of its economic success, however, it cited the injustices such a miracle creates for Creoles who, "...receive nothing but the crumbs of this new prosperity - little salaries and meager education. They are nearly $\frac{1}{3}$ of the population, but.... [In] the best school in Mauritius you can count the number of Creoles on your fingers." A Church run boarding school might break the cycle.

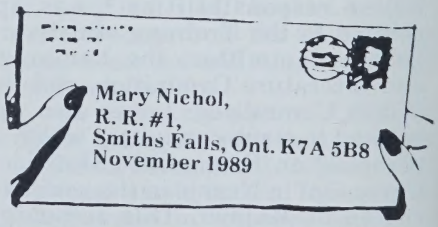
The one highlight of the year was arranging for Maureen Kallee, the only person in the 120-year history of the Northern Parishes to pass high school, to go to university in the United States.

Ann has been very busy filling in the slack since our Mauritian community development worker left our team... and animating a group of women in Grand Gaube who have ventured into a dress-making business.

The four lay preachers were kept busy while we were away and their training continues to be one of Ray's loves. This year they will conduct worship in all of the parishes, important because it means in all three languages. Extra training for France in Zambia is on the horizon which will enable him to take over many of the pastoral duties in the North when our contract ends in 1991. The present two Mauritian pastors are all that this tiny church can afford. With the support of the Canadian Church they hope to train a couple of young people, like France, who will work as ordained deacons as they support themselves through their non-church jobs.

May we all begin to believe with child-like wonder that swords and battleships and nuclear missiles can and must be transformed into useful tools which can feed our world's starving and create trust and peace among all the peoples of the earth. Peace and love to you and your families.

Ray Drennan and Ann Vickers



In late May, my cousin and I struck out for Korea. I was there to attend the International Council of Nurses Quadrennial Conference. My cousin who is a teacher joined the other guests for whom there was a special program.... The highlight of

our trip to Korea was worshipping in the largest Presbyterian Church in the world (50,000 members). What a thrill it was to be part of the worship service. Later...we saw the largest church in the world (Pentecostal) with 210,000 members, seven church services on a Sunday and 30,000 members in each service.

Dr. Deborah Tezlo whom I had known as a teenager and who is now Medical Director of Jobat hospital came for a weekend and joined me in the pulpit of two churches where I was already committed to speak. Dr. Rick Allen and his mother came for a couple of days. Rick worked in Nepal for some years and later set up a Community Health program in Pakistan.

This fall and winter I am busy taking crochet classes. This course is conducted a few miles from town and is a credit class from St. Lawrence College.

Life in church related events seem to be going on full swing. This year we started CGIT and Explorers and this effort sees me taking off in the cold and icy weather every Wednesday evening. There are many more Explorers this year than last so it is rewarding. I am leading the study on Islam this year in our local WMS group. Plans are in progress for starting a regular prayer meeting in our church starting next week with me as delegated leader. There have been many opportunities to speak about the mission work in Nepal. In 1988 I spoke at 40 meetings and that was the year of official deputation. This year have spoken at 34 meetings so there are still opportunities. I do pray that the Lord will continue to use whatever I have to offer for His glory.

Sincerely,
Mary Nichol

News from the Rev. David Webber, Cariboo Presbyterian Church. December 1989

"We've only just begun" ministry as a congregation of House Churches in the Cariboo. ...however, ministry is well underway. This fall has seen us begin regular House Church Worship at Lac La Hache with three local families, at Williams Lake with eight families and with two families in the Nazko area. It is hoped that in the future, if interest allows, House Church Worship will begin at Deka Lake, 150 Mile House and possibly Bridge Lake. Regular hospital visitations in 100 Mile House, Williams Lake and Quesnel are being done.

Mission always has a social dimension and we have endeavoured to seek out this dimension. Dave Zirnhelt, newly elected M.L.A. and past advisor to the Cariboo, Kluskus, Ulkatcho Tribal Councils was contacted in August. This resulted in several stints of teaching Forestry with the Ulkatcho Band at Anahim Lake in September. The Ulkatcho Band is concerned with rehabilitation of some of its people as well as forming a Forestry Crew to manage Reserve Lands.

This fall was filled with a number of high points.... [Among them] was the Service of Recognition and formation of the Cariboo Presbyterian Church which the Presbytery of Kamloops held on September 14 in Williams Lake. Our ministry together was recognized and six people joined to form the New Cariboo Presbyterian Church.

Fundamentally mission is giving of yourself on behalf of Christ. I am learning how hard that is and how rewarding as we engage in Christ's mission in the Cariboo...but we must all push onward..."We've only just begun".

"Revolution and Resurrection"

It probably seems strange to talk about "revolution" and "resurrection" in a column devoted to honouring the activities of children and youth. However, as I think of all that has happened in China, Hong Kong, Eastern and Central Europe and Communist countries, and as I watch the celebrations after the release of Nelson Mandela, and see the countless thousands of children and young people, dancing and singing in the streets, I wonder what the future holds for them. Will it continue to be *revolution*, a struggle to escape the restrictions that bind people? Or will there finally be *resurrection* and the building of a new world?

It seems to me that most revolutions in our world today have been brought about by generations seeking better living conditions, more opportunities for education, and a chance to work for a peaceful way of life that provides equal opportunities for all no matter what colour their skin.

How we respond to revolution depends upon our fear of change and on our past actions toward others. Every country or government has regrets about something. The same is true of families. Many young people revolt against the treatment they have received, or against two-faced actions on the parts of adults, and double standards for different classes and races. That kind of revolution may result in a whole new set of values. Young people go to extremes in their attempts to be different from their parents, wearing weird clothing and strange hairdos. (At least they are strange in the eyes of many adults.) Or they become involved with cults and groups which are extremely "religious". (This may make us very uncomfortable as we perceive them as "so good" they seem to sit in judgment on the rest of us.)

In this country most reactions are non-violent. So far! As more cultural groups come together in our communities, we need to understand one another and the way we deal with things that trouble us. We need to take time to talk about our similarities as well as our differences and perhaps learn to compromise or bend a little to find solutions to our problems. Guns and bombs will never solve anything. All they do is leave destruction, anger and distress in their wake.

Nelson Mandela and all those who work for peace in our time realize the value of talking together as they try to find mutually acceptable ways of living and working with each other. Families need to learn this lesson. We may have to give up some of the power, prestige and material goods that we think are important to us. But we may learn that good relationships and sharing the pain and suffering as well as the good things of life with all the members of the family of God will bring us to a life of resurrection. Through that resurrection we can rebuild the peaceful kingdom where the "lion and the lamb can truly lie down together" and where we will make war no more.

Lois Powrie

NEWS

USSR: ORTHODOX HOLDING INFORMATION EVENINGS

Meetings and discussions in major Soviet cities, with representatives of the Russian Orthodox Church participating, are taking place more and more. One such gathering took place earlier this year [1989] in a palace of culture in Moscow. It was addressed by five priests. Money raised went to charity.

Speakers discussed the current church situation, problems of spiritual education, and decisions of the Russian Orthodox Local Council held last year. Then they answered questions, from both believers and nonbelievers, till well after midnight. [EPS]

RUSSIAN ORTHODOX STATISTICS SHOW INCREASES

At a recent meeting of the 70 bishops of the Russian [Eastern] Orthodox Church, Metropolitan Vladimir of Rostov gave statistics showing an increase in the number of open parishes since the previous year of nearly 3000 (from 6893 to 9734). The number of priests increased from 6674 to 8100, dioceses from 67 to 70, monasteries/convents from 21 to 35. The number of seminaries and other schools increased nearly fourfold (from 5 to 19) and the number of students almost doubled (from 1999 to 3948). A financial report given to the bishops indicated a deficit of 1.09 million Soviet rubles through the first nine months of 1989, with a projected expenditure for the year of 14.707 million. [EPS]

LITHUANIA APPROVES RELIGION GUARANTEES

The Lithuanian Supreme Soviet (parliament) has amended the constitution of the republic to provide fuller guarantees of freedom of religion, including legal status for church bodies, and the right to decide internal matters without interference. Lithuania thus became the first republic of the Soviet Union to take such a step, though similar legislation is being prepared in neighbouring Estonia. A USSR-wide revision of laws on religion has been pending for many months. [EPS]

RENEWAL FELLOWSHIP APPOINTMENT

Rev. Robert Little, MA, BD has been appointed as director of The Renewal Fellowship within the Presbyterian Church in Canada. He will assume his duties on March 1, 1990. Rev. Little, a native of Belfast, Northern Ireland received his Master of Arts degree from Edinburgh University and a Bachelor of Divinity degree from Hartford Theological Seminary.

Rev. Little has been involved in a wide variety of ministries including 32 years as a pastor in Scotland and Canada, radio and TV ministries, leadership in para-church groups, various boards and committees of The Presbyterian Church in Canada, Evangelist-at-large for PCC and Vice President of Ontario Bible College and Theological Seminary. This background together with his faith in and zeal for the Lord has equipped him to assume

the role Director of The Renewal Fellowship within The Presbyterian Church in Canada.

WORLD COUNCIL OF CHURCHES CHALLENGED

Challenges related to recent major changes in the world, shifts in the nature of national and international conflicts, and emerging new political agendas were on the minds of the Commission of the Churches on International Affairs of the World Council of Churches as it met [recently] in Geneva.

CCIA Director Ninan Koshy called for a theological examination of the nature of the changes now taking place, especially in Marxist-led states. He said several assumptions under which the church has operated in terms of these states are now outmoded. He said it is still too early to forecast whether the changes in Eastern Europe will usher in a new socialism or evolve into some new social and political model shaped by 'techno-capitalism'.

Improvements in the general human-rights situation in those countries is opening up new aspects of Christian-Marxist dialogue, he said. He also referred to new understandings in such societies of the role and meaning of religion itself, plus major changes in church-state relations as well.

Koshy said living in pluralist societies is one of the greatest challenges for the future. 'Ethnic struggles and religious renaissance complicate political relations nationally and internationally', he remarked.

Among other actions, the commission encouraged governments to ratify a new international convention on the rights of the child, decided to pay more attention to 'sex tourism' as a human-rights issue, and reviewed a draft policy paper on the death penalty.

It highlighted several issues related to disarmament and militarism, and supported the ecumenical council in the Philippines in calling for a negotiated settlement to the conflict between the government there and the New Peoples Army/National Democratic Front. [EPS]

Available from: WMS BOOK ROOM
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Don Mills, Ontario
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441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

CARING FOR CREATION *by David G. Hallman. Published by Wood Lake Books. Price $11.95.*

David Hallman calls us to reconsider our Biblical understanding of God's creation and our place in it, in the introductory and closing chapters of his book *Caring for Creation.*

In between, there are detailed accounts of the dangerous results of acid rain, garbage, toxic wastes, the greenhouse effect, nuclear power, the threat to the ozone layer, and the way our own country's policies threaten the Third World and the global environment. Additional resource material is suggested with each chapter.

This is an excellent book for studying environmental issues from a Christian perspective. Even more, it is a call to action for all Christians.

Anna Cunningham

SEEING THE MYSTERY: Exploring Christian Faith through the Eyes of Artists *by William S. Taylor. Published by Wood Lake Books Inc., Novalis. Price $19.95.*

One of the great things about art is that it, like music, is understood as a universal language. William Taylor "both theologian and artist" approaches the exploration of art as a universally understood medium in just such a way: the link between art and faith. Artists show us that to see a cultural bias in art works is a valuable gift.

A great part of the book is devoted to seeing both the human and the divine in works of art. While some of the illustrations are accompanied by overly subjective comments, the author succeeds in identifying that we do have cultural bias in how we perceive Christ.

A criticism I have with the book is the over-use of "I" language. While Mr. Taylor's theological opinions were at times interesting, there was little room for individual interpretation, an essential ingredient to true learning and appreciation. Ironically, this appeared to be one of the original intentions of the book.

For a study resource it provides reproduction of top quality: an accomplishment for the printers. The spectrum of choices is quite splendid, and indeed international. The art will give you a chance to view spiritually inspired art on an international scale.

The text is easy to read in that it is larger than standard text, and the language easy to understand. There are times, however, when the material borders on being condescending.

The book would be a good choice if you are interested in exploring other cultures, art forms which reflect faith expressions, and to discover your own cultural orientation.

Janice Waud Loper

IN OUR IMAGE: America's Empire in the Philippines. *Stanley Karnow, Random House. 1989. Price $34.50.*

Stanley Karnow, both journalist and scholar, has written a book which he describes as, "not a history of the Philippines as much as it is the story of America's only major colonial experience." (Preface IX) It's an absorbing work as he unfolds the layers of tradition and culture, politics and intrigue, that eventuate in the Philippine nation as we see it and attempt to understand it today.

Corey Aquino is very much a product of that story. In 1990 her name crops up on the pages of our world news having overcome a sixth coup attempt on her government and presidency. She has arrested one of her former defense ministers. Members of her family are cited as taking "kick-backs" and sharing in corruption. Thousands of miles away, Canadians wonder why isn't there some semblance of democracy taking shape? Wasn't Corey the popular replacement of the demagogue Marcos? Didn't the common people as well as the Roman Catholic church show overwhelming support for this widowed wife of Marcos' chief political opponent? Can't this island nation reconcile its differences and get on with being a good member of the western family of nations of which they claim to be a part?

Karnow's work deals with such questions not just as an outsider researching material from libraries

and newspaper files. He spent thirty years traveling in and out of the Philippines. He was a personal friend of the murdered Benigno Aquino when both of them were young newspaper correspondents, and he has continued a close friendship with Corey herself, "the plucky little housewife, who had crushed the malevolent Marcos," and whose speech to the American Congress was described by then House Speaker "Tip" O'Neill as "the finest speech I've heard in my thirty years in Congress."

This book traces Magellan's arrival in the islands in 1521, a Portugese hero-explorer in the hire of Spain. It describes the influence of Chinese business interests predating Magellan yet continuing to the present. It helps us understand how 300 years of Spanish feudalism, with an overlay of American education and enterprise, the outcome of Teddy Roosevelt's orders to sink the Spanish fleet in Manila Bay and to lay claim to the whole archepelago, can result in what exists today.

The strange mixture of power in the hands of an entrenched oligarchy and the terrible poverty among the masses of Filipino people looks peculiarly familiar to those who have followed the history of Latin America, and we suddenly realize that the proponents of that Spanish feudalism and that American education and enterprise have been operative in both sectors of the world.

The Presbyterian Church in Canada recommends the Mission Study theme "The Philippines" for 1989-90. Materials are available from the WMS Book Room. For those of you who have had opportunity to avail yourselves of that study, Karnow's book will be a welcome addition to your store of knowledge.

by Wiloughby H. Lemen

NRSV

NRSV: A Standard for Our Time

The Revised Standard Version (RSV) of the Bible has been revised. On September 30, 1990, 38 years after publication of the RSV, the NRSV - New Revised Standard Version - will be launched.

A seminar was held January 10, 1990 at the offices of the Presbyterian Church in Canada to introduce the New Revised Standard Version (NRSV). Representatives of the major Protestant denominations in the area were present to hear Art Van Eck describe this exciting new publication.

Van Eck, Associate General Secretary of the National Council of Churches in the U.S.A. (NCC), has been deeply involved in work on the NRSV. When the NCC came into existence it took over the copyright of the RSV and has maintained it since.

The New RSV will appear in many formats, size, styles and prices, including electronic (computer) Bibles. It will be the standard Bible for millions of North American Christians, in worship, church schools, colleges and universities world-wide. As the RSV was, the NRSV will be the international English Bible for today.

This complete revision of the Bible includes thousands of changes, essentially in four areas: updating the language of the RSV; making the translation more accurate, improved clarity for oral reading, and adjusting the language about human beings to reflect the fact that half the human race is female. While the language is more inclusive, words for Christ and God are rendered masculine as in the original manuscripts. Archaic terms like "thee" and "thy" have been changed to "you" and "your". Translators were asked to provide a translation that was "as literal as possible, as free as necessary".

Watch for more about this exciting new Bible, the NRSV - a standard for our time!

WMS highlights

PRESBYTERIAL NEWS

The Annual Meeting of **Glengarry** Presbyterial was held in St. John's Church, **Cornwall,** on January 16, 1990. Preceding the meeting was a worship service with Presbytery conducted by the Rev. Fred Rennie.

Marianne MacDonald, president, instituted the meeting with the Purpose said in unison. The film "How Presbyterians Share" was shown.

Unity, Freedom and Involvement through Christian Love was the theme for prayer-time. The Scripture from I Corinthians 12:12-27 and II John 4:12 was read by Flora Chisholm and the prayers on the theme by Alice Ferguson, Shelagh MacDougall and Wilma Vanderwal.

After luncheon a hymn-sing was led by Mrs. Vanderwal and Lorna MacGregor, pianist. The study book was introduced by Beth Anne Yando, A.E.C. An interesting quiz "What Do You Know About the Philippines?" was conducted by Sheila Paterson.

The officers for 1990 were installed by Isabelle Hartrick and Mrs. Yando.

The Annual Meeting of **Peterborough** Presbyterial was held January 24, 1990 at St. Andrew's Church, **Cobourg,** Ontario.

The opening worship service was conducted by Marion Hay of Burnbrae.

All annual reports were given and everyone felt 1989 had been a busy, successful year.

Linda Forbes, Cobourg, sang a beautiful solo, "The Call", accompanied by church organist Deirdre Morrell. Faye MacMillan, Havelock and Jackie Kelly, Norwood led in two lively and inspiring sing-songs.

A video entitled "See You Sunday" was shown and Jean Coull led in a discussion of this worthwhile video.

Jean Abrams presented retiring president Audrey Jeffrey, Cobourg with an Honorary Membership and pin.

"Celebrate - Life Changes" was the theme of the Annual Meeting of **Chatham** Presbyterial held in St. James Church, **Chatham,** Ontario on January 17th.

Mrs. Eleanor Irwin was installed as President.

Evelyn Murdoch, A.E.C., brought news of WMS Council and Synodical, and of the new pamphlets that are available.

Just as a caterpillar changes to a beautiful butterfly so our lives can be changed if we follow God's plan for us. This was the challenge given to us by the Rev. Evelyn Carpenter of First Church, Chatham.

Sarnia Presbyterial held its Annual Meeting on January 20 at St. Andrew's, **Wyoming**, Ontario chaired

by president Marilyn Shaw, Mooretown. During the morning session the 1990 officers were installed by Joyce Pritchard, Petrolia.

The newly elected president, Betty Hetherington, Sarnia, was presented with a beautiful corsage by her sister group members of Laurel Lea-St. Matthew's. The afternoon program guests, Evelyn Murdoch (A.E.C.) and Helen Sinclair were introduced by Dorothy Neal, Sarnia. In conversation-style the women discussed "Where is the WMS going in this new decade?" Everyone was given the opportunity for input.

St. Andrew's Group, Sarnia, presented the closing worship which included a lovely solo "Teach me Thy way" by Shirley Johnson.

Retiring president Marilyn Shaw was presented with a gift in appreciation of two splendid years of leadership.

The **Quebec** Presbyterial held their Annual meeting at St. Andrew's Church, **Sherbrooke**, Quebec, January 13, 1990. The theme for the day: "Every Candle Counts".

This was carried out with a candle motif on the program, candles decorating the luncheon table, and a large styrofoam wreath, with a candle in the centre, which was placed in the meeting room.

Opening devotions were conducted by the Presbyterian Women of St. Andrew's, Melbourne, based on Matthew 5:4a: "Ye are the light of the world."

A very special installation service was conducted by Lorna Savage. As each officer was named, they came forward, read a verse of Scripture, which had the word *Light* in it, a candle was lit from the central candle and then placed on the wreath. When all the candles were lit, a statement of dedication was repeated in unison.

The 75th Anniversary of the WMS (WD) was celebrated in **Renfrew** Church on June 20, 1989. A joint meeting of the **Lanark-Renfrew** Presbyterial and Presbytery was held.

Highlights of this event included Mary Nichol speaking on mission work in Nepal, and Margaret Boyd speaking about women of faith. The Bell Ringers of Arnprior and the Rev. Larry Paul at the piano brought many old and new musical selections.

Brief historical sketches were given by representatives of 11 groups. In the Scotland report special mention was made of Mrs. Emma Kenny, member of the 1914 roll, still living and in the Bonnechere Manor.

A joint Communion Service was held in closing.

- Marian Anderson wearing the oldest and finest ensemble at the 75th Anniversary at Renfrew Church.

"A Vision for the 1990's" was the theme of the **Ottawa** Presbyterial Annual Meeting held in Knox Church, Ottawa, February 17, 1990.

Joan Sampson, President of the Society, was the Feature Speaker on the Theme Topic.

Devotions by Margaret Boyd and the Hymn "Be Thou my Vision" entered us thoughtfully into the new decade.

Group Discussions on the future of the WMS were lively as was the singing conducted by Lillian Bower assisted by Betty Mack.

Beth Anne Yando, A.E.C., presided at Election and Installation of Officers. President, Irene Nesbitt, closed the meeting with prayer.

LOCAL NEWS EVENTS

The United Nations having declared the third Sunday in January as World Religion Day, the community of **Fort Qu'Appelle**, Saskatchewan, celebrated this event at the Anglican Church on January 21st, 1990.

As speakers for Christianity, Judaism, Hinduism, Islam, Native Spirituality and the Baha'i faiths spoke, we became aware of what we have in common especially in relation to world peace. Discussion and a period of fellowship was enjoyed.

Joyce Matadeen who is touring Saskatchewan as Ten Days for World Development Third World guest was at a Tea at the Catholic Church, **Fort Qu'Appelle** on Saturday, January 20th, 1990, hosted by local groups. Joyce is from Trinidad where she has been working in the field of education as teacher, principal, author and editor.

It was appropriate that she be introduced by the Rev. George Archer of St. John's Anglican Church as both had worked in the Caribbean Conference and George and his wife Judy are also from Trinidad.

Her talk centred around the Ten Days theme "Visions and Values of a Just World". After her talk and discussion, slides were shown on Trinidad and we saw a school built from funds given by The Presbyterian Church in Canada many years ago.

The room had a Trinidad setting and we enjoyed snacks with shrimp, mango mixture and cod mixture, also a variety of coconut cookies.

ANNIVERSARIES

The WMS of **Vernon**, Ontario, originally called The Vernon Presbyterian Women's Foreign Missionary Society, celebrated their 100th Anniversary with a special service in the Church Hall on Sunday evening, October 29, 1989. Dresses and bonnets of that period were worn by many of the members. Guests from Ottawa and Brockville Presbyterials and from other Vernon Churches were welcomed by the President, Bette Crerar. Church Organist, Doreen Acres, accompanied hymn singing and guest soloist, Louise Shaw. The scripture lesson was read by Ottawa Presbyterial President, Irene Nesbitt.

Mrs. Crerar gave a brief history of the Society and a scroll was given to everyone by Mrs. John Thorburn of Ottawa containing information about the organization of the Society to the present time.

Mary Nichol, a retired missionary, showed slides and told about her work in Nepal. The benediction was pronounced by Margaret Boyd, Past President of Ottawa Presbyterial.

A social hour followed with refreshments that included an Anniversary cake made by Joan Dow, and cut by a senior Life Member, Allison Campbell.

Further to the 'historia' in the February 1990 Glad Tidings, Marion Mundell reports on Redemptive Homes from the Acts and Proceedings of the General Assembly:

I quote two reports on Redemptive Homes from the Acts of the General Assembly:

1923 - The seven Redemptive Homes, situated in Sydney, Truro, Montreal, Toronto, Winnipeg, Calgary and Vancouver have all been in operation during the past year. Better quarters have been secured for the Calgary Home, and an excellent house with suitable grounds has been purchased for the Redemptive work in Vancouver.

In Sydney, Montreal and Winnipeg, the Methodist Church shares equally with the Presbyterian Church in the responsibility and maintenance of this important service to humanity. In Truro, the work is carried on cooperatively by the Anglicans, Baptists, Methodists and Presbyterians.

During the year 179 women received help, comfort and instruction in the shelters provided by the church. Of the number cared for 65 were domestic servants, 4 school teachers, 15 stenographers, 16 factory workers, 2 vagrants, 10 waitresses, 3 students, 26 neglected girls, 38 girls who had been living at home.

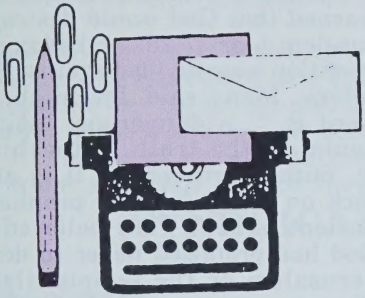
Nationalities: 110 were Canadian, 41 British, 10 from the United States, 7 Newfoundlanders and 11 from European countries.

Religion: 43 Anglicans, 14 Baptist, 39 Methodist, 60 Presbyterian, 8 Roman Catholic, 15 other denominations.

Results: 44 made profession of faith in Christ, 51 restored to their parents, 61 sent to safe positions.

Salaries and Maintenance $18,512.93, $5,124.60 less than 1921.

Our readers write:



Dear Mrs. Stevenson:

Once again we have been treated to one of the Rev. Ray Drennan's syncretistic articles in the December Glad Tidings. I was of the opinion we supported missionaries to take the gospel of Jesus Christ to the countries in which they were working. If they are only there to accept the religious beliefs of that nation, it certainly is a marvelous way to have your way paid to see the world.

Maybe our Society (and I'm thinking of the individual groups) would be spending their money in a more advantageous and meaningful way if we used it in our local churches. Certainly we have only to go out on our streets to find the nations of the world on our doorstep.

I know many of our missionaries are doing a very admirable, Christian work on the different fields, but we are wasting our money on Ray Drennan.

These are my personal observations, even though I find ministers of our Church are also wondering where Ray is coming from.

Dorothy Clark,
West Toronto Presbyterial

Dear June:

For me, there are problems in the article "Beyond Terror" by Rev. Ray Drennan in the December issue of Glad Tidings.... I feel very uneasy about some statements made in the article, which contains a true picture of the changing times we live in with its instability and no absolutes (page 5). For the Christian, there is the absolute of the Word of God. His promises cannot fail. He has promised to forgive sin, to give believers His Eternal Life, here and now; to be with and keep us through all life's experiences, good and bad; to take us into His presence when we leave our bodies; to return to earth, in His own time, to set up His just Kingdom and, finally, to make a new Heaven and earth wherein dwells righteousness. The true Church, no matter what changes take place outwardly, continues to proclaim that God Who was and is and shall be. This is the still point (page 7).

The "Something in me is held by something even greater" (page 8) could have different meanings. For the Christian it isn't "Something" but "Someone", our Saviour and Lord.

We need not be terror stricken by the fast moving events and drastic changes taking place all over the world. God is in control, knows all about them and nothing can thwart His purposes. Thus Christians can live in peace in the eye of the storm.

Sincerely,
E. Jean Abrams

Response by Ray Drennan

Glad Tidings has asked me to respond to comments received over the sermon "Beyond Terror". I am glad to do so since I believe interfaith dialogue must engage the church *now* in deep and prayerful reflection/action.

The typographical error in Isaiah was unfortunate. "The rivers, they shall *not* overwhelm you," was intended. Computers unfortunately, always do what you tell them to do

but never what you want them to do.

The letters, in their concern to preserve orthodoxy and to defend 100 years of missionary endeavour, seem to have lost a larger biblical perspective. The people of Israel too thought that they alone were God's chosen people. They were wrong.

"O People of Israel," says the Lord, "are you of more value to me than the people of Ethiopia? I brought you out of Egypt but I have also brought the Philistines out of Caphtor and the Syrians out of Kir." (Amos 9:7 Français Courant).

YHWH established loving covenant relationships with Israel's enemies. Why do we find it so difficult to believe that God is active in other faiths today? What is their "faith" (Living Faith 9.2.1.) if not, like ours, a gift of God (Eph. 2:8) effective in bringing salvation (Titus 3:4-7); i.e. health, fullness of life and peace? We are Christians because, through Jesus, we have been grasped by a God who is love. Our faith statements, which come out of that love, should not be used as weapons against others.

"The problem begins when we take these confessions in the language of faith and love and turn them into absolute truths. It becomes much more serious when we turn them into truths on the basis of which we begin to measure the truth or otherwise of other faith-claims." (Bishop Ariarajah, (WCC) *The Bible and People of Other Faiths*, pg. 27)

Scripture and orthodoxies of yesterday are too often used to justify our time-bound and culturally conditioned grasp of "truth". The Holy Spirit, who refused to be boxed into our feeble efforts at understanding takes what we arrogantly claim to be "timeless" and transforms it into "something new." (Isaiah 43:18,19a) What would have happened in Israel and the early church had they merely followed the orthodox traditions of their immediate past?

When Jeremiah, for example, warned that God would destroy Jerusalem (Jer. 7:26) orthodoxy and tradition were divided against themselves. Many said Jeremiah your word is, "...a dangerous, insidious denial of the truth of the historic...faith. Furthermore it is an attack on many faithful prophets of ancient Israel." They believed that God had promised never to destroy Jerusalem or the temple. (Isa. 2) They were so sure their truth was God's truth that they missed YHWH abandoning the city. (Jer. 12)

Where would we be today if the early disciples had been so bound to their interpretation of scripture? As Jews the irrefutable foundation of faith was: "Hear, O Israel: The Lord our God, the Lord is One." (Deut. 6:4) When the church claimed that in Jesus God was fully present, was not scripture and tradition cited against them. We must be, "controlled by the plain teaching of Holy Scripture," they said. We have "the same Gospel to preach as did those of 100 years ago", all the while God was saying, "I make all things new." (Rev. 21:5)

What made the early Christians venture from the security of their orthodoxy to the terrifying point of blasphemy if it was not that they had been seized by the transforming spirit of God. The evangelist John was even so bold as to believe that all was not fully said in Jesus of Nazareth but, "when the Spirit of truth comes we will be guided into all the truth." (John 16:13)

Living Faith says that all faiths, including Christianity, are bankrupt in themselves. We are all beggars telling others where to find bread. Our first task in dialogue is to realize the richness of our own tradition and to open our eyes to its

poverty. We follow Jesus, who was not centered on Christianity, but on God's creative and transforming spirit.

Secondly we must break down the barriers of ignorance and fear that separate us. Do not the nations and faiths of the world "on our doorstep" fill many of us with terror? Only when we learn to face these fears can God lead us through the unchartered waters of deeper spiritual and personal growth. Beyond terror, beyond the need to convert, our neighbours of other faiths provide us with rich opportunities to reach out, share and grow; together to love and be loved. This is our common mission.

SYNODICAL GIVINGS 1989

	Objective	Actual
British Columbia	59,618	59,546
Alberta	59,087	53,238
Saskatchewan	28,350	26,296
Manitoba and Northwestern Ontario	41,437	28,964
Hamilton and London	335,893	316,510
Toronto and Kingston	348,990	307,139
Quebec and Eastern Ontario	151,367	125,839
	1,024,742	917,532

Legacies Received from Estates of:
L. E. Brodie, Mrs. A. Diltz, Mary Finlay Greig, Hallworth Estate, Edna Hamilton, M. K. Jackson, Helen W. Reith, Margaret Dorothy Shaw, M. J. Stirling 66,933.16

In Remembrance

Mrs. Cecil (Elsie) Hiuser,
St. Andrew's, Belleville, Ont.

Mrs. Priscilla Templeton,
Caledonia, Ont.

Miss Margaret Anderson,
St. Andrew's,
Campbellford, Ont.

Mrs. M. Johnson,
First, Chatham, Ont.

Mrs. Eva Thompson,
Cooke's, Chilliwack, B.C.

Mrs. Howard (Helen) Heslop,
First, Collingwood, Ont.

Mrs. Mary E. McClure,
Knox, Cranbrook, B.C.

Mrs. Margaret Elizabeth Mcfadden,
Mrs. Mary Paulin Smith,
St. Andrew's, Dresden, Ont.

Mrs. Bertha Gamble,
Mrs. Lulu Graves,
Waldemar,
Grand Valley, Ont.

Miss Hazel McLure,
St. Andrew's, Kingston, Ont.

Mrs. Pearl Baynham,
Elmwood Avenue,
London, Ont.

Mrs. Clara Fraser,
Hamilton Road,
London, Ont.

Miss Jean Goudie,
Mrs. Nancy Jack,
Maisonneuve-St. Cuthbert's,
Montreal, Que.

Mrs. Marjorie Hornal,
Kintyre, Rodney, Ont.

Mrs. Bernice Doll,
Laurel Lea-St.Matthew's,
Sarnia, Ont.

Miss Helen Murray,
St. Andrew's, Stratford, Ont.

Mrs. J. B. (A. Nancy) Thomson,
Coldstream, Toronto, Ont.
(wife of the late Rev. J. B. Thomson)

Mrs. W. A. (Gretta) Wilson,
St. Andrew's, Victoria, B.C.

Mrs. Maude Dubeau,
Knox, Wallaceburg, Ont.

Mrs. Winnifred Greer McKercher,
St. Paul's, Winchester, Ont.

Mrs. Jean Lawson,
St. Andrew's, Windsor, Ont.

Mrs. Margaret McTavish,
St. James, Winnipeg, Man.

An Easter dream

This was the dream: that I could clearly see
Idyllic scenes in Galilee
A white-robed silhouette
Against the sky...
The upturned faces of the happy throng,
The bidden children, gathered at His knee.

'Mid shifting scenery, I could dimly see
The darkening day of Calvary;
The silhouette of agony
Against the sky...
The upturned faces as remembering
Grief passed by.

This was the dream - but now the vision see -
The Resurrection light -
The silhouette of hope
Against the sky.
His legacy of love to you and me
As He passed by.

Jean Rowat

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The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
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Please report any errors/changes in address.

GLAD TIDINGS

MAY 1990

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Cover Photo by Katherine Allen

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Mother's Day, 1990

Dear Mother,

Happy Mother's Day! The lilies of the valley on the cover are for you. You always loved flowers in the house, whether it was the first wild spring violets, a bursting peony or branch of lilac in June. Those little touches made our house a home and fed our souls.

Today is your day, but I am the one who has received so many precious gifts from you. Through all the years of my life you have been there for me. I want to thank you, mother:

- for loving me even before I was born, and continuing to love me long after;
- for loving me unconditionally and accepting me as I am;
- for teaching me to love others as you love and care for all God's creatures;
- for tucking me into your bed when I was feverish, making me an eggnog and bringing me the *Star Weekly* "funnies";
- for treating my offerings of summer dandelions as gifts of rare gold;
- for your quiet courage through the lonely nights and years of the Second World War, raising two children alone, keeping the 'home fires burning';
- for your cheery ingenuity when a storm knocked out the power and we cooked a can of beans for dinner in the furnace on New Year's Day;
- for taking the time to teach me to bake, sew and knit, and for helping me rip out my mistakes and start over;
- for standing beside me in the thunderstorms of youth;
- for not always telling me what I should do, for listening and not judging;
- for encouraging me to develop my gifts, and when I was successful for being my biggest fan;
- for showing me how God can be likened to a mother hen in the way you brooded over your little ones, watching and worrying;
- for helping me to understand how God can forgive my sins through the way you always understood when I strayed or made a mistake;

When I was a child, you shielded me from the world; as I grew older, you took my hand and walked with me into the world; when the time came for me to try my wings, you let me go graciously. Now that I am an adult, I still feel your love and prayers supporting me with invisible ties.

Because I have children of my own, I understand the sacrifices you made for me - sewing dresses and surprise gifts long into the night; saving pennies for special treats; putting my needs before yours. Now I know the gamut of emotions a mother feels - the wonder of holding a new life in your trembling arms; that dreadful fear when children don't come home on time; the loneliness when they go away to camp; the anxiety when their temperatures rise and their cheeks redden; the unbearable pain in your breast when you can't kiss away a hurt, mend a broken heart or recall a thoughtless criticism; and that great warmth that fills your whole being when they put their arms around you and say, "I love you, Mummy". Especially, I know a feeling of pride that God has entrusted to me two beautiful spirits - your grandchildren. I hope someday that the gifts you have given me will be their legacy.

Mother, I thank God for giving me you - my mother and my friend.

Your loving daughter,

June

xxx

The Female Face of Poverty

by Anne Gedcke

For Susan, life is a constant struggle. She is a mother of two children living in a large Canadian city. Until her marriage ended, she was an economically secure housewife and felt certain of her future. Now, living as a single parent and receiving social assistance well below the poverty line, Susan's future looks bleak.

She spends more than half of her monthly income on rent and utilities for her two bedroom apartment, leaving not quite enough to pay for groceries, transportation, clothing, laundry - the bare essentials. There is never enough money for babysitting, a meal at a restaurant, music lessons for her children, a holiday, books - those things which provide stability and enrichment to family life.

Susan is a creative and resourceful woman. She experiences joy in her life when her son brings home A's on his report card, when a neighbour comes by for a good long talk, when an unexpected Christmas card contains a $20 bill. Yet most often she feels frustrated that she is dependent on a society that seems to want to keep her poor.

Waiting lists for day care, affordable housing, and job training programs seem endless. Hassles and lineups at food banks, the welfare office, and the legal aid clinic eat away at Susan's sense of pride and self worth.

Although she has a strong faith in God, Susan often feels ashamed at church because she has no money for the collection plate, no nice clothes to wear, and no babysitting so she

can attend the women's meetings.

Susan is not alone in Canada today. Of the estimated two and one half million poor in Canada, more than 60% are women.[1] Like Susan, many of them are sole support mothers with children at home. In Canada today, a sole support female parent with children under 18 has a 56% chance of being poor.[2] Many older women and unattached younger women also find themselves in poverty.

In our society, women are more likely to feel the effects of poverty than men, mainly due to factors beyond their control such as inadequate wages in female job ghettos, lack of employment training, inadequate pension plans, and day care costs. Indeed, there is a significant discrepancy in the likelihood of poverty for women and men -- in the year after marriage breakdown, men's income rises an average of 42%; women's income falls an average of 74%.[3]

In the year after marriage breakdown, men's income rises an average of 42%; women's income falls an average of 74%.

Printed words alone cannot sufficiently describe the fears, frustrations, anger, and despair of living in poverty. A more effective way to understand the realities of being poor is by allowing women to speak about their experience of poverty.

Women's stories reveal a depth of personal pride and strength that transcends all income levels. Women's stories break down stereotypes and false assumptions. Women's stories serve as a point of solidarity. In my experience, I have begun to understand what it means to be poor most clearly by interacting with low income women. More importantly, some of these women have become my friends.

A group of women from across Canada have come together out of a common concern for women in poverty. Begun in 1987, the Ecumenical Task Force on the Feminine Face of Poverty promotes interaction between low income women and women who are economically secure. It encourages women to share their stories.

The task force has recently produced a new video as a tool to assist people in understanding the experiences of women in poverty. The video, entitled *A Fine Line*[4], allows three Canadian women to tell their stories. Georgina, Francine, and Peggy share with the audience the ways that being poor has affected their lives. They speak about the struggle to raise children, the frustrations of limited choices in their lives, and their hopes and dreams for the future. Their stories are engaging and honest. The video is an excellent discussion starter for church and community groups.

The church has a history of concern for the poor, and it has traditionally expressed that concern through acts of charity such as Christmas hampers, food banks and soup kitchens. Little emphasis has been placed on analyzing the structures and policies that cause poverty in our society. How well does the legal system serve poor female tenants who are threatened with eviction? What effect does the banking system's refusal to give single female parents credit have on their ability to pay first and last month's rent? Why do jobs that are

traditionally held by women have wage levels considerably lower than jobs traditionally held by men?

How does the tax system affect women who are poor? Why are female single parents not entitled to social assistance if they choose to return to school?

These are not easy questions to ask, nor are the answers simple or obvious. Yet they represent an essential step in the struggle against poverty. Solutions which are lasting and meaningful can be achieved by overcoming the root causes of poverty rather than quietly covering up the symptoms.

Poverty represents a failure of Canadian society to ensure adequate care for all its members.

The task force on the feminine face of poverty, (which, in 1988, became a task force of the Ecumenical Decade of Churches in Solidarity with Women in Church and Society), is committed to helping Canadians understand the reasons why women are poor. It is sponsoring regional workshops across the country to encourage low income women and economically secure women to work together to understand and address the root causes of poverty for women.

The goal of these workshops is to enable all women to act in solidarity to promote economic and social justice. Successful workshops were held in Tatamagouche, Nova Scotia and Sudbury, Ontario in 1989. Plans for workshops in Winnipeg, Regina and southwestern Ontario are presently underway for 1990. It is hoped that approximately 20 workshops will be held across Canada.

The existence of poverty makes all of us less than whole human beings.

Poverty is not a character flaw. Women are not poor because they are less capable than men in any way. Poverty represents a failure of Canadian society to ensure adequate care for all its members. Presently, women suffer the effects of poverty in undue proportion.

The existence of poverty makes all of us less than whole human beings. It is time to work together to restore our common humanity.

Anne Gedcke is a student of social work at Wilfred Laurier University and lives in London.

Sources:

1. Compiled from the Canadian Advisory Council on the Status of Women, 1985 and the Secretary of State, "Convention on the Elimination of all Forms of Discrimination Against Women," 1988.
2. David P. Ross and Richard Shillington, The Canada Fact Book on Poverty 1989, Ottawa: The Canadian Council on Social Development, 1989.
3. Canadian Advisory Council on the Status of Women report to the Standing Committee on Justice and Legal Affairs, June 19, 1985.
4. The video with users' guide A Fine Line is available for rent from Communication Services, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills, Ontario or for purchase ($20.00) or rent ($5.00) from The Task Force on the Feminine Face of Poverty, c/o Women's Inter-church Council, 77 Charles St. West, Toronto, Ontario M5S 1K5. (416) 922-6177.

ART CREDIT: Presbyterian Bible School, Hsinchu, Taiwan

The Good Stranger

by Esther Barnes

As a Christian woman was travelling the road between romance and reality she fell in love with a charming but insecure young man.

And it came to pass that after they were married, he beat her and robbed her of her dignity, and she ran from the house bruised and afraid, wishing she were dead.

A pastor saw her swollen face and stopped to give advice. "Wives, submit to your husbands," he read, then closed the Book and prayed that God would bless the meek. And he excused himself to attend a seminar on *Motivating Strong Leaders*.

A woman's Bible Study leader heard her sobs, and felt a rush of pity. "I don't know what she sees in him," she thought, and thanked God for her own gentle husband. And she went to buy the young woman a Christian book on *Making Your Marriage Work*.

A Mission Circle president learned that she was wandering the streets without a purse, her clothing torn, and said to the treasurer, "How awful! Poor dear!" And they agreed that something should be done, and they would bring it up at their next meeting.

And while the battered woman was wondering where she would sleep that night, a stranger greeted her and said, "Sister, come with me. We'll get some food at the Sally Ann, and maybe some clothes." She took her threadbare coat, and placed it on the wounded woman's shoulders.

And when they found the Crisis Centre had no empty beds, the stranger took the woman to her attic room, and cooked Kraft dinner and canned peas on the hot plate. She made a pot of tea and listened to the incoherent bursts of pent-up pain. She wept to hear the broken dreams, self-doubt, and shattered faith. And as the woman dropped to sleep upon the couch, the stranger breathed, "You're a survivor, like me," and made herself a bed to lie upon the floor.

Which of these people was a neighbour to the woman who fell into the hands of an abuser?

The one who had compassion on her.

Go, and do likewise.

Credit: From the *Link and Visitor*, February 1988. Copyright. Used with permission.

Ecumenical Decade Churches in Solidarity with Women 1988 - 1998

Lois Wilson reports on ideas that are working as churches get involved in the Ecumenical Decade:

"The Women of the United Methodist Church (USA) issued a pamphlet documenting their church's history and policy statements about women.

Women are creating songs, dance, drama and banners around Decade issues. All art forms are being used. The "windows" created for the Vancouver Assembly continue to be strong theological and social statements about the situation of women.

Women create fresh liturgical material - prayers, meditations, etc. - appropriate to women's needs.

Cartoons are an effective means of communication in India and Holland.

Many churches/committees are creating and circulating printed material in translation.

Oral histories of women in the churches are being taped/published, and so their stories are secured. Storytelling about women is a strong methodology being used, particularly stories for young children.

Videos, public TV, films, slides, radio and newspapers are being used to highlight issues of the Decade.

One church emphasizes the Forward-looking Strategies of the UN Decade, and presses for their implementation.

Some women/churches are developing fresh approaches to Bible study from a feminist perspective.

There is great variety evident in the methodologies being used for the Decade, appropriate to the region and to the context."

- Reprinted from *Groundswell.*

Questions for action:

- **What is your church doing in response to the Ecumenical Decade?**
- **What is the Presbyterian Church in Canada doing?**

Décennie Oecuménique Les Eglises Solidaires des Femmes 1988 - 1998

Totally unconditional *Love*,
gives all, asks nothing.

The more it is given
the deeper it grows.

The more it is exposed to the sunlight
the more beautiful it becomes.

A tender, deep and all consuming love
that grows strong and precious.

It makes the heart sing
and touches the soul.

It's purity can be held up to God
and is blessed
and God smiles.

Two people combined and free.

A love that frees the heart
and enriches both lives.

Just being together is a
celebration of life.

Loueisa Pierce

- Loueisa Pierce is a free-lance writer living in Cranbrook, B.C.

Leave A Day Alone

by Joyce Y. Buckingham

My routine never varied. Up at seven. Breakfast, read the newspaper then take a walk.

Plugging in the kettle, I reached for the coffee and began my day. Suddenly it occurred to me that I should do something different, and as I read my friend's letter, between the lines I saw what she meant. Being alone and being lonely are not the same. Her letter ended with a plea for me not to move away, stressing the importance of familiarity with people and places, of the value of friendship.

I stepped onto my balcony, took a deep breath and looked around. Birds were feeding their young and I spotted a duck dribble-drabbling along, oblivious to everyone. He did not hurry-scurry trying to fill up the tank for his day, so why should I. Far better to leave a day alone, I decided.

After breakfast I left my apartment and made my way down the street towards the park. Reaching the corner I stopped, a small voice whispering in my ear. 'Why not take a different route', it said. The idea gave me a sense of freedom that often comes with exploring so I let my feelings dictate my actions, not knowing where I would end up. Walking briskly I filled my lungs with the fresh morning air.

The route I had taken was strange to me yet already it was proving to be interesting. Spring was arriving, the daffodils were beginning to bud, there were violets and crocuses and a rose or two in several gardens coming back to colour. The grass was turning deep green again and birds were twittering in every direction. Tiny creatures with little beating hearts. I passed old houses with wonderful trees and stopped to smell some lilacs, the strong perfume chasing after me as I continued on my way, a soft, warm wind blowing through my hair. I removed my woollen toque and opened my coat.

Turning a corner I heard St. Mary's bells and stood for a moment listening. There are all kinds of nourishment, I thought, as I used each of my senses - thought, smell, touch. Reaching up as I passed a tree I picked off a leaf, twisting it around in my fingers, then I stepped on a crunchy leaf lying on the ground, the crackling noise delighting me.

Suddenly sirens started whining, loud sirens coming nearer. I stopped as people came running from every direction, heading for the park. I followed the crowd as it converged beside three large trucks painted on the side with the words *Animal Protection Agency*. What

was happening? About two dozen onlookers collected in a matter of minutes and several men wearing blue jackets were shouting back and forth. Something about a bear, I heard a woman say, panic in her voice as she looked quickly in all directions.

Everyone was asking questions now. Milling about and waving their arms, excitedly. How big was it? Is it injured? Where did it come from? The crowd quickly learned it was a young female who had swum across the river and was lost and frightened. The men kept gathering in conference, sure of themselves, warning the people of possible danger, then they would glance at the crowd now and then, pleased with their efforts. Before long a signal came to the men that the bear had been shot with a tranquilizer gun, taken into the hills and set free. When I heard this I let out a cry of delight and clapped my hands. Others near me clapped too. It raised everyone's spirits, all this love and concern for an animal.

The men left - I could tell they felt good about their efforts - and the crowd began to break up. I walked over to the river bank and sat down on a log. Picking up a stone I threw it as far as I could. It upset the gentle flow of the river and little ripples danced across it, then the flow continued on its way undisturbed.

Removing my shoes I walked to the water's edge and wiggled my toes in it. I hadn't done that since I was a child and it felt so good. I stayed for quite some time untangling my mind, enjoying new moments and the aloneness that I needed to bring about fresh discoveries of life.

Replacing my shoes I stood up and listened to the silence. Only the birds were conversing now that all the furor and excitement had died away. Far off I could see only a lone man now, with his dog. I made my way home, and passing a large oak tree I sat down on the wooden seat encircling it. It was in a clearing and from out of nowhere the sound of children's laughter wafted around the tree, then tinkled off into the distance. I could not see them.

Arriving home I plugged in the kettle. Setting out a tray I took it onto the balcony, thinking about what I had done, relishing my change of direction and how it had fulfilled me, for I had forgotten time, forgotten food, so wrapped up was I in my wonderful new day. The one I had left alone.

Mourning China

Time hangs motionless
as a solitary figure confronts a column of tanks.
Indignation meeting incredulation.

The gear slips in and the steamroller moves
    Steel cold
        Life groans
confusion bewilderment agony death.

Hopes shatter, lives run
the tentacles daily reach out, seeking extermination.

"It never happened" becomes the sanitized script
Words nauseous with disinfectant.

. . . . . .

And so, O students of Tiananmen,
now scattered by that lingering puff of octogenarian air

Take heart. For life-lured dreams arise from deep within
And from its source, truth will keep bubbling up.

They think that seams of lethargy will seal the water below.
It is the thinking of fools.

For who can stop this core-life water,
these springs that eternally seep to the surface?

So let the pools quietly gather,
    let the unseen moisture rise,
for vapours can become rainclouds and pools a river.

Some day the land will again be washed clean.

Rod Downing

- Used with permission.

Thoughts on the Ecumenical Movement

by Ed Mason

There is no doubt that the Ecumenical Movement is of great importance in bringing the various branches of His Church, to work and to worship together. It is important for leaders in the churches to be involved in both dialogue and action in order to be Christ's servants in reuniting and strengthening His people in the Christian faith, work and witness.

At the present time, I see what is, I believe, an area of major concern in the Ecumenical Movement. There is a tendency at the local level to remain welded to the interests of the local church in terms of action and outlook. These interests generally take precedence over interdenominational co-operation and needs. There is a tendency to be either restrained or open regarding the seeking of new members or the carrying out of local outreach on a co-operative basis, depending on the success or lack of it, by local churches of other denominations. Too often, I feel, we consider our outreach and co-operation as denominational first, rather than as Christian first.

Denominational concern and interest are a natural concern. One only has to look at the history of the Christian Church with its inner struggles and tribulations, its strivings to understand God's truth and revelations, which have led to a "Catholic Church" of many denominations. We can be very thankful for what God has revealed of His truth to each of them. But denominationalism can and does hinder Christian reconciliation. One of the major characteristics of the present day "Renewal Movement" has been the realization of, and a deliberate surrender experience to Christ who becomes in reality, truly central in the lives of believers to the extent that one's denomination becomes of lesser importance. This has allowed for a spiritual uniting of Christian brothers and sisters, which transcends all areas of life. It also means that there is an increased trust that the promises made by our Lord can and will take place in our own lives. One discovers again that always "God is more" than anyone on this earth can ever imagine. Through complete trust in Him, His promises, and His revelations through Christ, we can step beyond the denominational bonds into a spiritual light which will allow us to worship together, work and pray together, for everyone's benefit -- this in trust and Christian love. God will look after the needs of all denominations once we have surrendered those needs (and fears and mistrust) to Him. He will!! There is nothing that He cannot do, and that includes all the mind-boggling things that our finite minds cannot grasp!! What a God and Father we have!! Praise His Holy Name!!

It is in the spirit above that I see the need for a change in relationships among local congregations. In many areas of large Metropolitan centres, there are churches located in downtown areas where apartments and office buildings abound. These areas often are those where there is a lack of what one could call "neighbourhoods" or "parish" communities. Local churches in those areas tend to draw members from various areas of the city, sometimes spread so widely that they have

little sense of community, and hence, unless they are actively involved in the church and community activities, remain strangers to each other.

Hence, residents of the particular area in which local churches are located, may be hardly touched by them or by any church. Frustration results as congregations lack knowledge of, or impetus to reach out to these people in Christian love. Living in another area also hampers Christian witness around the churches being attended. As a result, there is no concerted contact/effort beyond mailings, advertising etc. about services, special events, and weekly activities, in the local churches. The personal contact is missing.

I do not, by any stretch of the imagination, believe I have an answer to this problem. But I do believe that there is a great need for ecumenism to break out of its "Jerusalem", and begin to spread its influence through co-operation which puts denominationalism in a secondary position.

Local churches need to bring together their people to share ideas and thoughts about ways to reach out into the immediate community, in Christian love. Where there are "lost sheep", the important thing is to bring them back to God's house, regardless of one's denominational affiliation. God wants His people to worship Him in Spirit and in Truth beyond anything else.

In any denomination, there is concern over dwindling numbers in congregations. Instead of worrying and being overly concerned about that, we should be more concerned about reaching out to others. God will look after all our needs when we are faithful witnesses to Christ. We must get our priorities straight, and centre our lives on and in Christ.

True ecumenism will give us a strength, a power, a wisdom and a love which will go far beyond what denominationalism can hope to accomplish when it competes with, rather than co-operates with the people, His Church. If we have the will to do this, the willingness to surrender ourselves to the Lord's purpose, to faith in praying for success in such a venture, in the love of Jesus, God will see that our hopes are fulfilled. This I believe with all my heart and being!

Editor's Note: Readers are invited to share their comments and thoughts on this subject.

75th Anniversary Update: Mother's Union Receives Gift

Word has been received at the WMS office that the promised donation for women's work from the 75th Anniversary celebrations last year has reached Southern Africa.

E. Letlatsa, President of the Mother's Union of the Paris Evangelical Church in Southern Africa, expressed gratitude and thanks to all concerned. The donation of $2,000 will be used towards building a multi-purpose centre, comprised of a large conference hall, two small boardrooms, and sleeping accommodation for about 200 persons. The conference centre will hold 2,000 persons.

Nora Masopha represented the Mother's Union at the 75th Anniversary celebrations and visited in many congregations.

HONORARY MEMBERSHIPS 1989

B

Ballantyne, Anne
Port Credit, Ont.

Belcher, Margaret
Brantford, Ont.

Bishop, Christine
Glen Williams, Ont.

Blackburn, Luella
Leaskdale, Ont.

Brackie, Edwin C.
St. Lambert, Que.

C

Calder, Grace
Carluke, Ont.

Carmichael, Margaret
Ilderton, Ont.

Carmichael, Mary
Ilderton, Ont.

Chisolm, Flora
Dunvegan, Ont.

Clark, Irma
Durham, Ont.

Code, Christena
Cobden, Ont.

Currie, Jean
Ottawa, Ont.

D

Dick, Burrell
Cobden, Ont.

Dickson, Madge
Palmerston, Ont.

Doherty, Euphemia
Calgary, Alta.

E

Endicott, Ann
Guelph, Ont.

F

Firth, Vera
Durham, Ont

G

Gentle, Margaret
Tillsonburg, Ont.

H

Haynes, Linda
Edmonton, Alta.

J

Jamieson, Kathleen
Ottawa, Ont.

Jeffery, Audrey
Cobourg, Ont.

L

Law, Joan
Puslinch, Ont.

Liddell, Jean
Hamilton, Ont.

Lindow, Mary
Port Credit, Ont.

M

MacDougall, Minnie
Port Credit, Ont.

MacKay, A. Ross (Rev.)
St. Laurent, Que.

MacLean, Laura
Willowdale, Ont.

MacQueen, Peggy
Ottawa, Ont.

Maud, Mabel
Conn, Ont.

Miller, Reta
Lochwinnock, Ont.

Milloy, Agnes
Cornwall, Ont.

Mc

McDonald, Nina
Holyrood, Ont.

McGregor, Noreen
Lochwinnock, Ont.

McLaren, Jeanette
London, Ont.

McLean, Kathleen
Durham, Ont.

McPherson, Ethel
Wallacetown, Ont.

N

Nesbitt, Florence
Cobden, Ont.

Nixon, Eunice
Dunvegan, Ont.

O

Orr, Irene
Tempo, Ont.

Ovens, Annabelle
Chippawa, Ont.

P

Pleiter, Viola
Corunna, Ont.

Plumpton, Aileen
Toronto, Ont.

Powrie, Isobel
Toronto, Ont.

Price, Florence
Elmvale, Ont.

R

Race, Pat
Hamilton, Ont.

Ramsay, Priscilla
Lucknow, Ont.

Ritchie, Mary
Elmvale, Ont.

S

Scott, Margaret
Perth, Ont.

Shipton, Doris
Hamilton, Ont.

Sinclair, Ada
Georgetown, Ont.

Slote, Joanne (Rev.)
Indian Head, Sask.

Smith, Annie
Brockville, Ont.

Smith, Audrey
Thornhill, Ont.

Smith, Heather
St. Catharines, Ont.

Soper, Marion
Sarnia, Ont.

Sorensen, Joan
Creston, B.C.

T

Taylor, Mrs. Clifford
Strathroy, Ont.

Tubb, Mervyn (Rev.)
Durham, Ont.

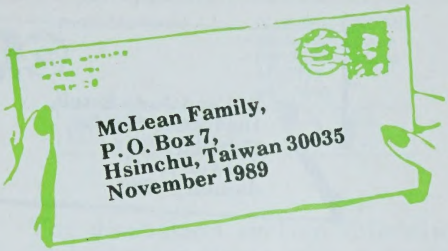
W

Wharry, Doris
Vankleek Hill, Ont.

Certificate of Recognition 1989

Rosemary Findlay, Acton, Ont.
Mary Moore, Acton, Ont.
Lisa McElroy, Belmont, Ont.
Ethel Dickson, Chauvin, Alta.
Jean Beatty, Chauvin, Alta.
Douglas Vandervrie, Durham, Ont.
Lee-Ann Thorne, Durham, Ont.
Anne Rude, Edmonton, Alta.
Winnifred Moir, Hamilton, Ont.
Karen Elliott, Lucknow, Ont.
Kerri Elizabeth Earl, Manotick, Ont.
Kent Petty, Rockwood, Ont.
Christopher Brule, Sarnia, Ont.
Tracy MacGregor, Southampton, Ont.
Rebecah Murdoch, Sterling, Ont.
Cindy Fletcher, Valetta, Ont.
Lana McGuire, Valetta, Ont.
Susan Boyes, Vankoughnet, Ont.
Heather Boyes, Vankoughnet, Ont.
Melanie Boyes, Vankoughnet, Ont.
Hannah Stevens, Windsor, Ont.

Dear friends,



It was good to meet many of you and share with you while on deputation for the Board of World Mission. In three days we begin our journey back to Taiwan for a six-year term. Much has happened during our stay in Canada.

On July 3, 1988 our third son Mark Daniel was born in Toronto. He has brought great joy to our family ever since. He is becoming quite the entertainer these days and he always seems to have a grin on his face. Big brothers Andrew (8 years) and Peter (nearly 6) enjoy playing with "Marky".

Mary Beth has kept very busy in the home, especially with Mark to care for. Over the year she also made time to start a women's Bible study in the local church.

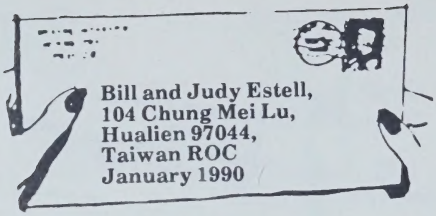
For me this was a year of full-time studies and limited deputation. I was enrolled in the Master of Theology program in Old Testament studies at the Toronto School of Theology. My courses on Hebrew narratives, ancient Hebrew poetry, the Septuagint, Wisdom literature and the Book of Samuel were very worthwhile. I am also nearing the completion of my thesis on I Samuel 28, a fascinating chapter of the Bible which surprising to many is quite relevant in Taiwan.

By the time you receive this letter, we hope to be settled in a house in the city of Hsinchu. The boys will return to the Hsinchu International School which consists of about 20 children in kindergarten to grade six. There are two teachers from Britain, while the children come from several different countries. We pray that the boys will develop new friendships and experience a good readjustment to living in Taiwan.

I look forward to rejoining the two teams of pastors and elders which are translating the Bible into Hakka. When we left Taiwan, the four Gospels and Acts had been completed. Last June the whole New Testament was finished in draft form. The Bible Society hopes to publish and distribute "The New Testament in Today's Hakka" sometime in 1990.

We would really enjoy hearing from you when we are overseas. Your letters bridge the miles from one side of the globe to the other. ...we thank you for your prayers and support.

Yours in Christ,
Paul, Mary Beth, Andrew,
Peter and Mark McLean



The year began with Principal C. S. Yang terminating his career with Yu-Shan to go to Taipei to serve as the new General Secretary of the Presbyterian Church in Taiwan, following the Rev. C. M. Kao. The Board of Trustees of the school...appointed Bill to serve as Acting Principal. During this change in leadership, he had to face increasing student unrest, while trying to maintain some form of continuity to the program of the school. A student strike was a part of their agenda. This all occurred around the same time students in Red China were in Tyan-an-men Square demonstrating for change.

The school board...appointed a new principal, the Rev. Dr. H. L. Chih, a long time pastor in one of the churches in Hualien, who incidentally had been a faculty member at Yu-Shan almost 20 years ago. His rich pastoral experience and training has equipped him well in helping the school face the new day in Taiwan.

Upon our return from furlough, Bill was asked to serve as Vice Principal. Remember him and the faculty in your prayers, that we may all work well together so that the school may become a more suitable vessel for the Holy Spirit to carry out God's will for the Native People we serve.

Judy rejoices in the Lord as her Women's Bible Study work continues to expand. As non-Christian women are being drawn in, she is having to consider how to deal with success. She is also a mentor to some English teachers in a local school. Her culinary skills brought extra happiness to many this Christmas season. Her cookies and candies are never enough, so she has enlisted some of the women to help her and learn how to do it themselves. She has learned how to accommodate 20 or more people for meals in our home with relative ease. This hospitality ministry brings many interesting guests our way. This is an easy way for our Christian friends to bring along their non-Christian friends for a relaxed time for sharing our Christian faith with them. Judy has also been helping out at Yu-Shan by teaching eight hours a week... continues to be the coordinator for the Hualien expatriate community worship and prayer meeting activities.

Keep us all in your prayers.

Yours in Christ,
Bill and Judy Estell

Death Announcement:

We are saddened to announce news from Taiwan of the sudden death of Bill Estell on April 14, 1990. An "In Memoriam" will be printed in the next issue of GLAD TIDINGS.

Available from: WMS BOOK ROOM
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

IT'S NOT ALWAYS EASY *by Michael L. Sherer. Published by Augsburg. Price $6.25.*

This book is intended for use in youth groups. Each chapter contains a story about girls and boys who are caught up in the issues facing youth today.

There are ten chapters in the book. Accompanying each chapter are relevant questions for discussion and an appropriate Scripture passage, all taken from the Psalms. The discussion section following each chapter closes with a prayer relevant to the problem presented.

The language in the book is at a level for 13 to 19-year-olds, making this book more appealing to youth of the church.

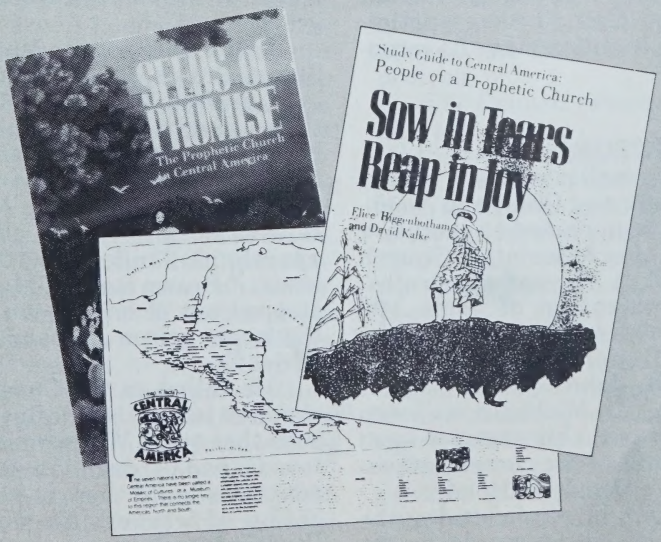
The length of each chapter is appropriate for one study session. This book should be useful for CGIT, or for any teenage group.

Mary Nichol

MISSION STUDY 1990-91

ADULT "PEOPLE BETWEEN TWO CONTINENTS"

CENTRAL AMERICA



NEWS

GATT-FLY CHANGES ITS NAME

The Ecumenical Coalition for Economic Justice (ECEJ) is the new name for GATT-FLY. The name change is part of a new mandate which emphasizes coalition-building and social transformation, while continuing to undertake a program of research and action with churches and popular groups in the struggle for economic justice.

Research priorities for ECEJ during the next three years are: the global debt crisis; the social and economic impact of the Free Trade Agreement; tax reform and social policy; women and economic justice; and the development of just and ecologically sustainable economic and social policy alternatives for Canada.

Five Canadian Churches (Anglican, Lutheran, Presbyterian, Roman Catholic and United) have participated in the coalition since its inception in 1973.

ACP DIRECTOR NAMED

A church journalist who is a minister of the Reformed Church in America has just been named as executive director of the Associated Church Press (ACP), a 75-year-old professional organization of some 190 Christian publications with a combined circulation of 11.5 million. The Rev. Dr. John Charles Stapert of Grand Rapids, Michigan, will step into his new post this summer upon the retirement of the current executive, the Rev. Donald F. Hetzler.

In addition to administering the day-to-day affairs of the ACP, the executive director is charged with representing the association in relations with other press associations, fostering relationships with and among member publications, and facilitating the work of the Board and the committees.

A graduate of Hope College, Dr. Stapert also holds degrees from Fuller Theological Seminary (B.D., M. Div.) and the University of Illinois (M.A., Ph.D. in psychology). Since 1975 he has served as editor and publisher of the Church Herald, a national magazine of the Reformed Church in America.

CANADIAN CHURCHES HAIL RELEASE OF MANDELA

Toronto - The Canadian Council of Churches joined with other Canadians [in February 1990] in welcoming the release of Mr. Nelson Mandela, leader of the African National Congress.

In his statement to Mandela, Dr. Stuart Brown, CCC General Secretary, praised "the bold political initiative shown by President F. W. de Klerk in releasing South Africa's most famous political prisoner".

Brown warned that Mandela's release does not spell the end of apartheid. "Indeed, with his release..." Brown stated, "Mandela has stepped out of one prison and into the larger prison of apartheid South Africa."

He called on the Canadian government to use their influence to ensure that other Western nations follow Canada's decision to not lift sanctions "until there is a clear indication of irreversible change (in South Africa)".

Dr. Brown addressed a celebration rally in Toronto Sunday night, saying that the Canadian churches and their partners in South Africa will remain vigilant to ensure that the apartheid system is completely abolished.

CAMP GEDDIE REUNION

Merigomish, N.S.: Camp Geddie, a summer camp and retreat centre, is planning a reunion for former campers, staff and committee members and their families - August 3-6, 1990.

Camp Geddie is located beside the Northumberland Strait, between New Glasgow and Antigonish, Nova Scotia. The camp is owned and operated by the Atlantic Synod of The Presbyterian Church in Canada. It has been in operation for 44 years, and caters to campers from across the Atlantic Provinces.

This year, the camp will operate out of a new facility, the Irwin Lodge, which replaces a 100-year-old building; it had served the camp well, but due to needed repairs and space, had outlived its usefulness. The new Irwin Lodge is wheelchair accessible, contains a kitchen, dining room, offices, library and sleeping accommodations. The completion of this lodge marks the end of the Camp Geddie redevelopment programme, which saw the building of a new wash house, six camper cabins, a nurse's cabin and a boat house.

The "Camp Geddie Reunion" will bring together many of the former campers and staff to launch the redeveloped camp into the 1990s. Those interested in attending are encouraged to make reservations soon, as space will be limited. A few unserviced tent/trailor lots will be available for interested campers.
Contact: Stephen MacLellan, 92A Victoria Street, Truro, Nova Scotia B2N 1Y9. Phone (902) 893-4129.

- Camp Geddie

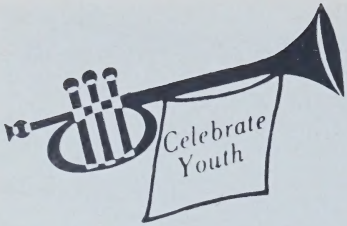
CHALLENGE OF CHURCHES CONTINUES

The Canadian Council of Churches will appeal the March 12 Federal Court of Appeal decision which limited the scope of the Council's constitutional challenge of Canadian refugee law.

The court ruled the Council could proceed with only four of more than 50 concerns the Council has regarding the January 1989 refugee law. This decision overturned most of an April 1989 decision which had allowed the Council's challenge to proceed.

The Council's reasons for the appeal are:
(1) the refugee issues lost in the Appeal Division decision are too important to church groups to abandon without a further appeal,
(2) the wider right of an agency like the Council to test unconstitutional laws is too important to abandon without further appeal.

The Canadian Council of Churches has consistently opposed laws which deny some groups of refugees a full fair hearing about their refugee status before independent decision makers and which do not provide strong appeal procedures to deal with mistakes.



Celebrate the past!

More than 5,000 Canadians are celebrating their 75th anniversary even though they are only 12-17 years old! They are active members of Canadian Girls in Training which began as an interdenominational programme for young women in 1915. Throughout its rich history, CGIT has worked hard to emphasize shared leadership and cooperation among the teenage girls as it encouraged each girl to recognize, value and develop her own unique God-given gifts as she shares her faith and life journey with other CGIT folk.

CGIT is interdenominational, supported primarily by the Baptist, Presbyterian and United Churches. The National CGIT Association, with staff and volunteers from the participating denominations, administers the programme nationwide.

CGIT

Let Loose the Flame!

Most of the anniversary celebrations which are scheduled throughout 1990 are being organized on a regional level, and include several anniversary camps and special fundraising projects. The diversity within CGIT reflects the diversity of this country, and of the Church in Canada. There is one constant coast-to-coast, and that's the commitment that shaped the CGIT when it was formed 75 years ago, the commitment to help Canadian teenage girls become the best they can be, the persons God wants them to be!

Plans for the future:

On Saturday, April 7, 1990 Jean Day tendered her resignation as the National Secretary for CGIT. It will take effect April 30. One of the first things we need to do is acknowledge the fine contribution Jean has made during the last few years as we struggled with some very serious problems. Now as we move ahead in building for the future, Jean is moving into a new phase in her own life which includes training in pastoral and chaplaincy services. As a former public health nurse with experience overseas and in Canada, she will have much to offer to those who need that kind of ministry. We will all miss her but we wish her well.

Now we need a new Co-ordinator as described below. If you, or someone you know, is interested please

ask them to communicate with the Search Committee at the address given below.

Lois Powrie

National CGIT Co-ordinator

National CGIT Association requires well-organized, self-motivating, youth oriented person as Co-ordinator. Skills -- administrative, communication, interpersonal, and word processing. Salary $27,000 negotiable.

Send resume by May 22, 1990 to:

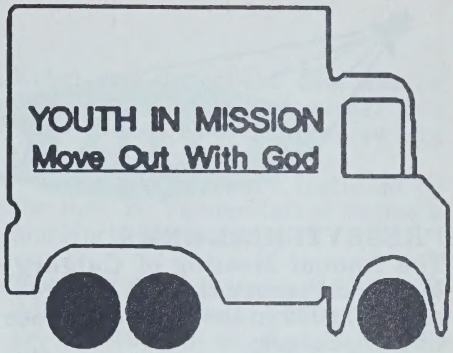
Search Committee,
National CGIT Association,
Room 200, 40 St. Clair Avenue East,
Toronto, Ontario
M4T 1M9

YIM NEWS CAPSULE

The Rev. **Linda Ashfield** has been appointed Coordinator of Youth in Mission. Linda will be a considerable asset to YIM with her training and experience in ministry and her work in youth ministry.

Mrs. Joyce Hodgson, Coordinator of YIM for their first two years, has moved on to new challenges with Ewart College.

YIM has just completed another successful year of placing young people in projects around the world. Last year they found more projects than volunteers. Examples include Annabelle Cameron of Pictou County, Nova Scotia, who spent six months working with refugees at the International Centre in Winnipeg. Larry Moon of Woodstock, Ontario volunteered his time in Winnipeg with Flora House and Anishinabe Fellowship.



1990 Summer job opportunities include Camping, Hospitality, Vacation Bible School and International travel.

All correspondence should now be mailed to YIM's new mailing address:

Youth in Mission,
Rev. Linda Ashfield,
49 Margaret Ave. S.,
Waterloo, Ontario
N2J 2C8
Phone: (519) 886-4150

- The final performance of Sonburst '88 after a tour from Victoria, B.C. to Toronto.

WMS highlights

PRESBYTERIAL NEWS

The Annual Meeting of **Calgary-Macleod** Presbyterial was held February 3, 1990 in the chapel at Grace Church, Calgary.

President, Joan Cruickshank, chaired the gathering of 89 women who spent the day sharing, learning and enjoying the feeling of being together. One special event of the day was the excellent talk by Donna Lentjes. Donna spoke on the refugee situation in Calgary; the new Spanish speaking congregation in the city; and gave first-hand information on the situation in El Salvador.

The **Montreal** Presbyterial hosted a "Meet the Moderator" luncheon on February 19 at First Church, Verdun, Quebec.

The Moderator of the 115th General Assembly, Dr. Harrold Morris, describing his visit to Ethiopia, stressed the necessity for continued support to that country, and expressed concern that recent reports indicated possible reductions to Canada's Foreign Aid Programmes.

Dr. Morris, who also visited the Middle East, spoke about the ongoing tensions between the people of Israel and the Palestinians, and of the terrible disruptions to many lives.

"The 90s Forward in Faith" was the theme for the **Hamilton** Presbyterial Annual Meeting in the South Gate Church on February 3, 1990. President, Kay Cowper, presided over the meeting.

On display was the 'River of Faith' prepared for the 75th Anniversary celebrations in London.

Mary Warren gave us a brief look into 'Visions and Dreams' by children for the future of the church in their drawings and readings.

The afternoon guest speaker was Giollo Kelly from the Board of World Mission. She gave us an update on our mission work across Canada.

The Rev. Mona Denton installed the officers for 1990 and closed the meeting with worship.

On February 10, **East Toronto** Presbyterial held its 75th Annual Meeting at St. James Church, Stouffville, Ontario. The theme, "Refugees", was the focus of the worship service conducted by the Presbyterian Women of St. James. A group of children from St. James sang.

Speakers were Lilly Nicholls from the "Metro Toronto Host Program" and the Rev. Ian Morrison, Associate Secretary, Canada Operations. Lilly told of Toronto's and Mr. Morrison of the Church's involvement with refugees. Both speakers challenged us to look at ourselves and our churches and see how we can help with the critical refugee situation.

In the afternoon history was made as East Toronto Presbyterial voted to establish a new Presbyterial - the Presbyterial of Pickering to take effect on January 1, 1991.

The Rev. Dr. H. Gale, minister of St. James, gave the closing devotion and installed the new executive.

Isabel Arbuckle, president of the **Maitland** Presbyterial, conducted the Annual Meeting at St. Andrew's Church, Wingham on January 22.

A video on "The Faith of Islam" was presented. "Our vision for the nineties" was the theme of the afternoon session with the Bluevale WMS presenting the devotions.

Past President, Margaret Keith, installed the officers for the coming year. Frances Nugent gave a presentation on the changes being proposed in the restructuring of the church organization.

The Annual Meeting of **Lindsay** Presbyterial was held January 17, 1990 in the Lindsay Church with Joan Snider, president, presiding. Morning and afternoon worship services, given by Ruth Flynt of South Eldon and Frances Ritchie of Sutton, were based on the day's theme "The 90's - Reach Out and Touch".

For a 75th Anniversary Project our WMS Minute Books (1882-1988) were microfilmed.

Mary Lou Tompkins of the Lindsay Church spoke enthusiastically of her and her husband's work with three youth choirs (ages 3-15). Besides their musical training, they are given training to assist them to grow in their knowledge of, and love for the Lord.

The 76th Annual Meeting of the **London** Presbyterial was held in Knox Church on January 18, 1990.

The meeting was constituted by the president Catherine McMillan.

Devotions were followed by Roll Call answered by 130 persons. A Bible Study on Faith, the basis of Christianity, was conducted by Evelyn Murdoch.

Lunch preceded a lively sing song after which the speaker Dr. Sue Kober was introduced. She was an Anglican who served under the Presbyterian Church in Malawi for two years.

The officers were installed by the Rev. B. Vanderstelt of Belmont and North Yarmouth.

The 75th Annual Meeting of **Prince Albert** Presbyterial was held January 27, 1990 in St. Andrew's, Tisdale, Saskatchewan. Theme: "Celebrating our Faith".

Three auxiliaries, Elena MacKay of Tisdale, Lucy Baker of Prince Albert and Christina Mills Presbyterian Women of Prince Albert, participated in the programme.

The worship service was conducted by Nellie Fenton and Fay Jensen. Members viewed a video of one of Dr. Mary Malone's addresses at the 75th Anniversary Conference in London, Ontario.

A memorial service paying tribute to Margaret Atkinson and Lois Falconer was conducted by Sharon Phillip and Jean Cockburn.

The Rev. Harvey Reichelt of Tisdale installed the officers for 1990.

Saskatoon Presbyterial met on February 17, in St. Andrew's Church, Saskatoon. The Rev. Jim McKay led the opening worship, basing the meditation on the theme "Called to a Partnership with God", I Corinthians 12:27.

The introduction to "Proposed Restructuring of the Courts and Agencies of the Presbyterian Church in Canada" was set out by a Panel. Presbyterial President Marjorie Wiseman, Georgina Bone and Synodical President Marguerite Hyndman dealt with proposals.

Dr. Stephen How reported on the Native Ministry in Saskatoon. The officers were installed by Marguerite Hyndman.

Sixty-seven members of **Niagara** Presbyterial assembled in St. Andrew's Church, Welland, Ontario on February 7 for their 39th Annual Meeting and were welcomed by President, Annabelle Ovens. The theme was "Forward in Faith".

The Rev. James Goldsmith welcomed the members on behalf of the Kirk Session, and the opening worship was led by Shirley Barnhart and Frances Yokom of Welland.

"Faith" was the theme of the Bible Study conducted by Evelyn Murdoch, AEC, who also installed the officers.

Heather Smith introduced the guest speaker, Dr. Sue Kober, recently returned from Malawi, Central Africa, where she spent two years in the Livingstonia Hospital ministering medically to the native people.

To familiarize members more fully with who the various officers are, a hilarious "hat parade" was held, with commentator Ellen Bailey. Each officer wore an original design depicting her duties.

On February 17, 1990, **Winnipeg** Presbyterial held their 76th Annual Meeting at Westwood Church, Winnipeg, chaired by the President, Ina Borger. The theme was "...I have come, O God, to do thy will". Hebrews 10:7

Guest speaker was Linda Shaw who told of her experience as the representative of the Presbyterian Church in Canada at the May '89 Conference on Mission and Evangelism in San Antonio, Texas. Mrs. Shaw gave a comprehensive insight into "Mission in Christ's Way", and how it is viewed by Christians of other countries and cultures, especially those in the two-thirds world.

Following lunch, the concerns of the WMS for the future, and the draft report of the Committee on Restructuring were discussed in small groups and noted.

Rev. Florence Palmer, Superintendent of Missions for the Synod of Manitoba and Northwestern Ontario, installed the officers.

The Annual Meeting of the **Brandon** Presbyterial was held in First Church, Brandon, February 21, 1990, combining its meeting with Presbytery. We celebrated Holy Communion together with Presbytery conducted by the Rev. Barbara Shorten.

Mrs. N. Turner, President, constituted the meeting with prayer. Guest speaker was the Rev. Richard Sand, a member of the Task Force on Restructuring, who spoke about its proposal for restructuring of the Presbyterian Church in Canada and answered questions on how it related particularly to the WMS.

The Rev. Blake Carter, AEC, conducted the "In Memoriam" service and installed the new executive.

Despite the fact that we live in "Lotus Land" a severe snowfall prevented the WMS women who live north of the Malahat from attending the 76th Annual Meeting of **Vancouver Island** Presbyterial on February 20 - held this year in Knox Church, Sooke, B.C.

President, Hazel Smith constituted the meeting with prayer. Ivy Howard (AEC) gave a spirited talk on the theme "God giveth the increase", and also touched on vision in the 90s.

Arlene Stapleton led the Memorial Service after which Ivy introduced the Report of the Task Force on General Assembly Agencies and commented on it. The new slate of officers was installed by Mrs. Walker. The host minister, the Rev. Leslie Barclay, closed the meeting with devotions centred around the theme.

The Annual Meeting for **Edmonton-Peace River** Presbyterial was held in Strathcona Church, Edmonton on February 24, 1990.

Anja Oostenbrink, AEC, and Norma Proudfoot, President, led us in discussion on the restructuring of the Church.

An acknowledgement of thanks was received from the Canadian Council of Churches for a donation sent towards Court legal expenses regarding refugees, and thanks were received for a donation which went to help with the education of Nora Masopha's son.

Norma Proudfoot spoke on the trip that she and her husband took to a Muslim area in Africa.

New officers for 1990 were installed by the Rev. Gordon Haynes of Strathcona Church.

Robert Proudfoot Sr. led us in a thought-provoking devotion about "Sheep", to bring the meeting to a conclusion.

The 76th Annual Meeting of **Superior** Presbyterial was held in Lakeview Church, February 24. The theme was "A New Beginning", using Matthew 28:16-20 as the text. Opening worship was conducted by the Lakeview Presbyterian Women.

The Rev. Blake Carter, AEC, assisted by Margaret McCutcheon, President of Synodical, conducted a workshop with regard to the proposals put forth by the Task Force concerning restructuring in the Presbyterian Church in Canada.

In a stirring opening address, Rev. Carter used two red roses, one in bud and the other in full bloom which symbolically represented the life of a WMS member. He indicated that a beginning in outreach to others in faith, will blossom and develop beyond measure.

The **Brockville** Presbyterial held their Annual Meeting at St. Andrew's, Spencerville, Ontario. Theme was "Stewardship of God's Earth". President Lottie Sutherland, Westport, constituted the sessions with prayer and read Psalm 8.

Joy Armour, Kemptville, reflected on the Theme in the morning devotions and scripture reading from Luke 4:16-22 and followed by reading a poem "For all Wrong Things".

Synodical President, Verna Pope brought greetings from Synodical.

Elaine Johnston, Spencerville, introduced guest speaker Claire Teijsmeijer, Iroquois. She spoke on Environmental Stewardship. God is the Master of Creation and we are the Stewards. Individual action one can take to help eliminate hazardous waste are the "4 Rs" - Reduce, Reuse, Recover and Recycle. At the close of her informative message an interesting and educational video "Creation Delight and Creation Pain" was viewed.

"Stepping Boldly into the Nineties" was the theme of the **Westminster** Presbyterial Annual Meeting held at St. Andrew's Newton Church on February 24.

The morning session was opened by a very inspiring devotional service conducted by the Rev. Bob Pollock.

The afternoon session featured the presentation to Grace Murdoch of Whalley Church of an honorary membership pin and certificate by Molly Doka. Mrs. Murdoch has 27 years of service in the Presbyterial, including three years as President.

One most interesting part of the day's programme was the result of research by the Historian, Morna Jeatt who had unearthed an item in the minutes of the 56th Presbyterial. The item concerned six young

men who in February 1969 indicated their intention to take on the responsibility of entering the ministry. Mrs. Jeatt followed this through and was able to bring the Presbyterial up to date on what had happened to these six young men.

One of them, the Rev. Bob Calder, minister at Gordon Church in New Westminster, spoke eloquently of his experiences in the past 20 years. Another man, Dr. Bob Ogden, also detailed his life during the past 20 years as a Presbyterian minister.

Mrs. Parin Kanani told how, through many trials and tribulations, sustained by the love of God and a deep faith in Jesus Christ, she, as a Muslim woman, was finally able to become a Christian. She was supported by her daughter, Qulobia Kanani who gave her testimony and then entertained with two lovely songs.

The 76th Annual Meeting of **West Toronto** Presbyterial was held on February 17, 1990 at Mimico Church, Mimico, Ontario.

Guest speaker, William Kerr, of the House of Compassion, a Baptist-sponsored programme, spoke on the work done with street people. Many once desperate people now know that there is Someone who cares.

The afternoon session began with devotions by Heather Dalzell of Runnymede Church. We were favoured with a song by Bev. McWhinney. Guest Speaker was Dr. Sue Kober, who has returned after spending two years in Malawi, Central Africa.

Presentation was made by Jean Grant of an Honorary Membership to Marjorie McMullin. The 1990 members were installed by Mrs. Jack.

LOCAL GROUP NEWS

The Laura K. Pelton WMS of **Chatham** Presbyterial honoured two members who celebrated their 100th birthdays this past winter. Hannah Stevens, a member of St. Andrew's, Windsor for 65 years after coming from Scotland, was honoured on October 22, 1989. She served as treasurer of the former Senior WMS group.

Mrs. Stevens (left) is pictured below with her son Graham and his wife (second row) with group members Sadie Williams (centre) and Evelyn Rorison (right) who presented Hannah with a corsage and scroll.

On January 26, 1990 Miss Gertrude Robertson (below centre), a WMS supporter for many years, celebrated 100 years. Presenting her with a corsage are Edith Milne and Dorothy Carberry.

The Vernon Presbyterian Women's Foreign Missionary Society was organized by Mrs. John Thorburn of Ottawa who first drove to the Springhill Manse over some corduroy roads on her way to the Vernon Church on October 29, 1889.

Meetings were held the second Thursday of each month. Their work consisted not only of supporting each other in the Christian faith but reaching out to wider missions. Bales of clothing were sent to Western Canada and offerings were taken and sent on to the Ottawa treasurer who forwarded them to support mission work and workers not only in Canada but in foreign countries such as India and China.

Getting to meetings in the 40's and 50's was very difficult but the men folk were most cooperative. Mrs. W. M. Dow who passed away this year left us many memories. One of her recollections is found in our 75th Anniversary book *A Lively Story*:

"Mr. Willis McRostie would time his work to the grist mill to the afternoon of the WMS meeting so he could take his wife and others along the line to their meeting; go in to have the grain cleaned and pick up the ladies from their meeting and deliver them home".

Such dedication has enabled our Society to endure to this 100th birthday, as many devoted women carried on the work through the years.

In The World - BWM News

CANADA

Victoria Presbyterian Church, **Birch Grove,** Nova Scotia, is a small congregation in Cape Breton Presbytery, in a community which had no children's work, Sunday or weekday, for some time. In the spring of 1989, **Meredyth McCabe**, Presbytery Mission Worker, began having Sunday School once a month. Beginning in September this was increased to weekly. There has been a shortage of local leadership, but one goal is to train people who will be supported by the Mission Worker. At present the attendance ranges from six to fifteen.

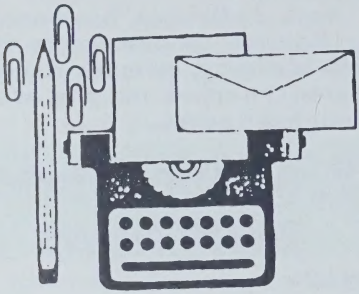
Renovations have begun at **Armagh**, which will equip it to reopen by this fall as a second-stage housing for abused women and children. It will accommodate up to 8 women and 16 children in private apartments.

NEPAL

The United Mission to Nepal reports: "We have completed 35 years in Nepal. Give thanks for God's gift of that time in Nepal and of so much that has flowed from it.

We give thanks to God for the appointment of Rev. **Edgar Metzler** of the Mennonite Board of Missions as the incoming Executive Director. Please pray for him and **Ethel** as they do language study, and Ed takes over on March 1, 1990."

Our readers write:



Dear June,

I have just read the first issue of the Glad Tidings for this new year. Thank you for an excellent 'read'. This little monthly touches the heart and broadens the horizon! I was particularly pleased to see *Bridgehead* being supported.

As an Alternative Trading Organization (ATO) Bridgehead deals directly with people in the developing world - those who grow coffee, tea, nuts, etc. thus omitting intermediary organizations. Not only do these people then receive fairer prices for their products, but it gives us here in Canada a chance to directly support them through the purchase of these excellent teas, etc. One of the women in our congregation offers Bridgehead products at special occasions, and more and more people are using them!

For some years I have been a Director on the 15-member Board of the Ecumenical Development Cooperative Society (EDCS) - which I sometimes call a Christian world bank for poor people. Our Presbyterian Church in Canada is the first church world-wide to invest a percentage of its undesignated investment portfolio with the EDCS! This EDCS has just approved a loan of $250,000 to Bridgehead, Canada. Alternative trading organizations suffer from under capitalization and a high need of working capital. (Tea and coffee crops have to be prefinanced.) Thus the need for a loan. EDCS gladly approved such. Bridgehead is a model for many ATOs, it returns 5% of gross sales to producing cooperatives - and - women play a substantial role, including the two key administrative positions.

As we, together with Christians from around the world are struggling to existentialize "Justice, Peace and the Integrity of Creation", supporting EDCS and Bridgehead form small, but significant signposts on that road.

Sincerely,
Heather E. Johnston

Dear Barbara [Woodruff],

After having read the Glad Tidings, March 1990, I was almost totally depressed concerning the comments on "Drennan" et al.

Therefore it was with great pleasure that I read "The Adult Secretary Comments". Your comments on "exclusivity" made a great deal of sense. Thank you for restoring some of my confidence in our people.

Yours truly,
Jack Boyne

To the Editor,
Re: March Glad Tidings, page 13.

I take exception to the article regarding a personal opinion of the sermon "Beyond Terror" by Ray Drennan.

I heard Ray preach that sermon in our church in the past summer when he was on furlough from Mauritius.

It was a powerful message from his heart and soul and indicated depth of thought.

Our congregation shook hands and congratulated him.

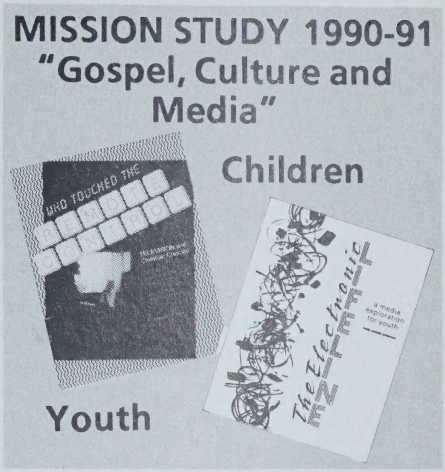
Rev. Drennan is brilliant, devout and concerned for the welfare of Christianity in today's world.

How could anyone disbelieve the truth in his message? Certainly those who dispute the sincerity and clarity of its meaning could not have read or heard the sermon with an open mind or correct understanding.

It is most unfortunate that to even one person, "Beyond Terror" has been misinterpreted.

It is food for thought.

Yours truly,
Joan Mallory
President, WMS, Church of
St. Andrew & St. Paul,
Montreal, Quebec



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In Remembrance

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Ailsa Craig, Ont.

Miss Sarah (Sadie) Furlong,
Mrs. Fred (Isabel) Leighton,
Knox, Alliston, Ont.

Mary Ware,
Beaverton, Ont.

Miss Margaret Dunganell,
Mrs. Alex (Grace) Gesner,
Central, Brantford, Ont.

Mrs. Wm. (Grace) Eccles,
Durham, Ont.

Gertrude Beeching,
Gladys Betzner,
Ethel Inksetter,
West Flamboro,
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Vancouver, B.C.

Mrs. Dolly MacCaskill,
Knox, Vankleek Hill, Ont.

To Nanny

Nanny came out West often and spent a lot of time at the cottage. She would sit on the big rock on the beach and dangle her feet in the water, watching us play. We would pick a million raspberries -- Nanny's Raspberry Jam was well worth the effort. She loved the garden; she was happy shelling peas with her sun hat on. Her roses and elegantly crafted surroundings back East were almost mythical in my mind.

Nanny was a source of constant affection, love and companionship. I loved those trips; the visits; the abounding love; and even the witty reprimands. She was a very small lady, a small Irish lady, but she certainly made her way through crowds with her cane; and I do not think I was ever in a restaurant that had tea hot enough for her liking.

Nanny was strong, intelligent, loved life and loved God. Every night she had a Bible reading and knelt by her bed in prayer. I can well remember in my boyhood passing by her room. Nanny's life was touched by God and she touched our lives. Today, as we are one day closer to heaven ourselves, she is already there.

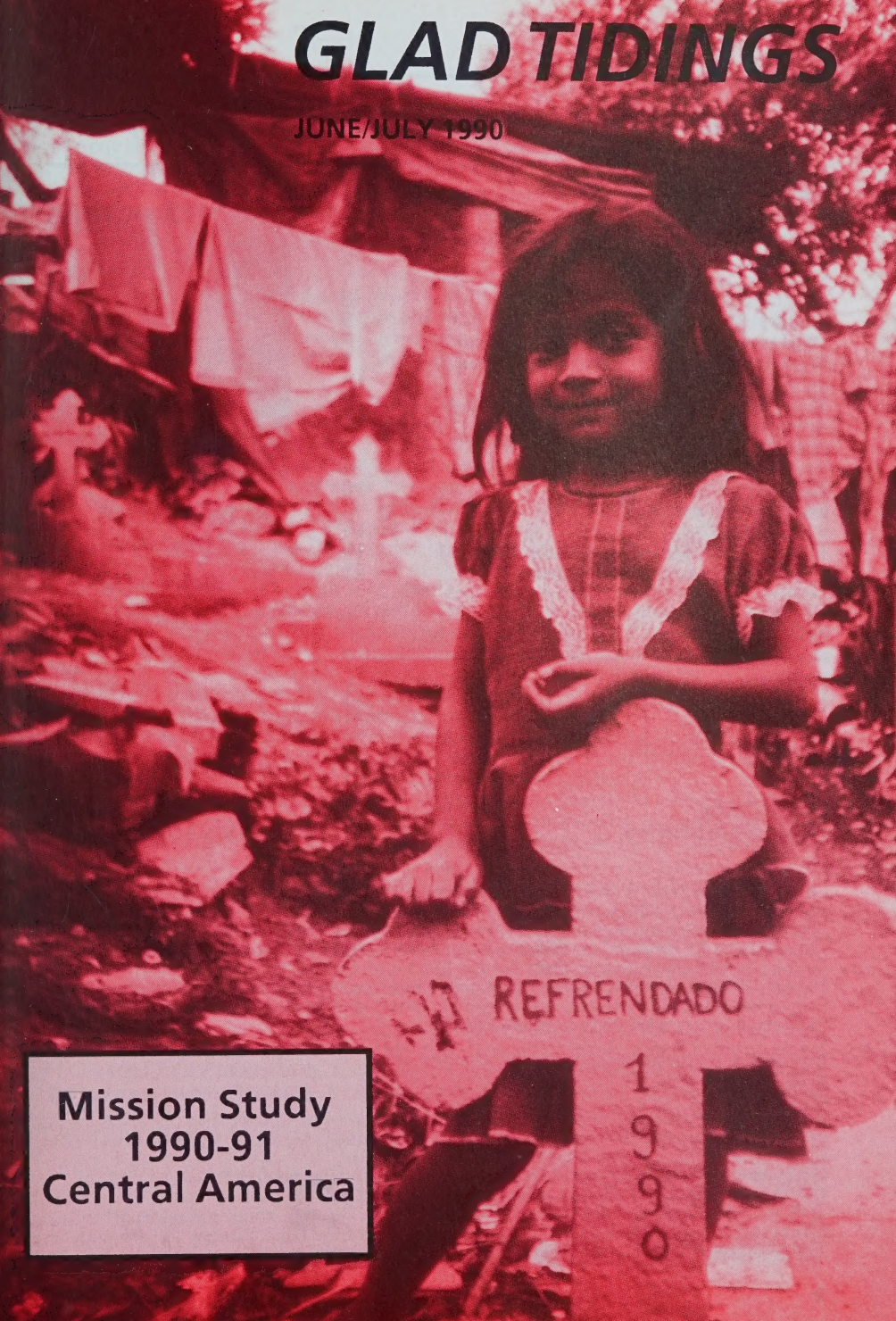
Mark Joseph (McVittie) Freeman
April 22, 1989
On the death of his "nanny" Mrs. Susan McVittie

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

JUNE/JULY 1990



Mission Study 1990-91 Central America

Volume 66 No. 6 **GLAD TIDINGS** June/July 1990

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***CREDITS:** Cover Photo of girl standing on grave in cemetery slum in El Salvador - BWM.*

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels.
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Solidarity begins with listening.

In February of this year I entered Ethiopia illegally. There, in the northernmost province of Eritrea, a civil war has been going on for 29 years.

At a briefing session we were told to wear earth-coloured clothes so we would not be so easily spotted by reconnaissance planes. We would travel mostly by night to avoid fighter planes which were bombing food convoys. Some of our group would go in with a food convoy, and all of us would gather first hand information on the food needs of the area, how food was being distributed, and what affect the civil war had on the delivery of food.

I grew up during the Second World War but the only sense of how devastating war can be was in the haunted look on my father's face when he recalled the bombings of innocent villagers in France, and spoke of the awful anxiety the "moaning minnies" aroused as they whined towards their target.

My older brother went to fight in the Korean War, and later to the middle east with the first UN peacekeeping force. It was then I felt the helplessness of loved ones who remain at home, often with nothing tangible to worry about, yet filled with a vague sense of unease.

War has forced the people of Eritrea into hiding. The entire area lives under camouflage. Little can be seen from the sky. Roofs are covered with earth, rocks and branches. People live underground and in the sides of mountains. Factories, hospitals and schools are hidden from sight.

Everywhere there was evidence of the pain war engenders, of the senseless destruction on the people and the land. Amputee victims, men, women and children, struggled to navigate over rough terrain. Workers searched for the parents of children found wandering along the roads. Families, displaced by the fighting, lived in temporary shelters, their one hope to return to their homes when the war is over. Young women carried weapons. Fourteen-year-old POWs straggled along the dusty roads. Rusted tanks stood in silent mockery to the futility and the waste of war.

Rather than destroying the people's will, the war had energized them. People struggled to retain their dignity, every effort went towards the liberation of their beloved country. Hope lay in their own efforts.

How could we help, we asked. *Ask your government to recognize the legitimacy of our struggle. Ask the international community to call for a ceasefire, or safe passage routes so that food may reach the hungry. Tell our story. Be a voice for us.*

And then, more humbling, *thank you for just coming and being with us.*

People who have visited Central America have experienced the gamut of feelings I did: horror at the reality that is daily life for other human beings; sorrow for their losses;depression over the immensity of problems and the almost Herculean effort required to bring about any change. In the midst of such inhumanity, such unequal distribution of wealth on this earth, I thought how God must weep!

And yet the heavens must rejoice over the persistence, the quiet courage, the unending patience and faith of people. It is a triumph of the human spirit and a lesson to us in humility.

What can we do? *Listen* to the voices. *Listen* to the people of Eritrea and Central America who speak to us through the church - theirs and ours, through government bodies, through the media. *Listen* to the voices of those who live and work there, to those who have visited. *Listen* to the still small voice within to discern truth from falsehood and clarity from distortion. Ultimately, direction will come from God whose presence is among us all and whose love upholds us.

June

From the Land of the Volcanoes

Part I: Setting the Scene

by Joe Reed

Part I provides excellent background material for Session II of the Central America Mission Study.

Central America stretches a narrow wedge from Mexico south to Panama. Twenty million people live here, many descended from the native peoples who spread south from the Bering Strait before history was recorded. In southern Mexico there is a place the name of which means literally, "Where Languages Change". North of roughly the Guatemala-Mexico border the people were Aztecs. To the south, the Mayans ruled from great trading cities like Tikal.

A chain of almost perfect cone volcanoes extends the length of the subcontinent. Nights are cold here: our church has supported several orphanages in El Salvador in the mountains near the capital. The children there need warm clothing.

The land falls away from those peaks quickly. The coastal plains on both the Atlantic and Pacific sides are steamy. Here the land is good. In Guatemala, Honduras, and El Salvador cash crops: cotton, jute, sugar cane, and bananas predominate. All these crops require large estates and a lot of labour. Peasants provide the work force, but are unable to buy land. Their poverty forces them up the sides of the mountains to small plots, often rented, on which they plant corn and beans, the basic foods of the region since Mayan times. The Mayan sacred book, the Popol Vuh, teaches that God created humans from a variety of elements. None managed to live until corn was tried. For the Mayans, then, we are descendants of corn.

In Nicaragua, substantial progress toward real land reform was made under the previous administration. Co-operatives formed and land that had been held by a few wealthy (and often absentee) owners was redistributed. The contra rebels burned many of these co-operatives. Production fell, mostly because of the war, but also because of less efficiency on other state operated farms. The present regime has indicated its desire to return the land to its former owners, thus -- it is hoped -- boosting production. An unfortunate -- some would say sinful -- by-product may be the return to the structural inequality and terrible poverty of the rural poor. Nicaraguans well remember how peasants once were treated. If their memory fails (and these are young countries -- 50 percent of the population is under 24 years of age) they need only to

look at the neighbours in Honduras, El Salvador or Guatemala to be reminded.

This year marks the 500th anniversary of the Spanish conquest. The anniversary has evoked decidedly different reactions.

Some, especially in the most traditional wing of the Roman Catholic church, view these five centuries as liberation. Five hundred years ago young men (and a few young women) set out from Spain. The result of their labours was the freeing of the natives from their mistaken mysticism. From this point of view, that the church was permitted to share power with civil authorities, indicated the wisdom of those in control. That these early Spanish colonizers and their descendants did well economically seems just.

One of the conquistadors wrote a journal about his experiences in defeating the Mayan people in what is today Guatemala. He records his motivation as "conquistar al nombre de Dios y del rey de España y también llegar a ser rico". ("To conquer in the name of God and of the King of Spain, and, also to become rich.")

Others read this part of their history as the entrenching of violence and inequality. The Spaniards certainly installed a system under which their descendants (called today the *ladinos*) would rule the children of the native people. They established a system of racial classification which included 15 categories and attempted to cover every possible racial mixing. It finally broke down under the sheer weight of the logical possibilities.

"The peoples' struggle to change the system becomes God's struggle."

Photo: BWM

- Three El Salvadoran Martyrs.

Fourteen conquistadors went to the land that today is El Salvador. There are now 14 departments in that country and well over half of the country's wealth is in the hands of the famous "fourteen families".

Perhaps the present political and military struggle in Central America really reflects the way in which one chooses to understand the conquest.

If you see the Spaniards, for all their cruelty and self-interest, as God's agents, who brought the Word to the Americas and installed a Christian system of government, then the present unrest in these countries is a sinful struggle against what is, all in all, a fairly good system. The recently installed President of Nicaragua, Violeta Barrios de Chamorro, clearly understands the situation in these terms.

When churches then decide to "accompany" the poor and accept (or some say encourage) them taking up arms, they are perceived as condoning violence. Such Central Americans say violence is always sinful, especially when it is connected with attempts to overthrow the *status quo*.

We need to pray for those in authority, but to emphasize the injustice of the system and the fact that it condemns some to poverty and delivers great wealth to others. Much of that wealth has now been taken out of the Region. It has poured North, seeking economic and political stability. Where is the wealth of Central America? In Miami and Houston bank accounts. In New Orleans real estate. It is carried North daily from San Jose on LACSA; from San Salvador on TACA; from Guatemala on Aviateca; on PanAm; and soon, now that the US embargo is over, from Managua on Aeronica.

If the injustice of the system is emphasized, the peoples' struggles to change the system in the various countries becomes God's struggle. God is always on the side of the oppressed. The Israelite brickmaker joins Moses' radical union and God goes with them through the wilderness. The Union of Salvadoran Workers is blown up by government-sanctioned (some would say government-employed) thugs and a number of union members end up splattered on the walls. The question is not whether violence is acceptable but how to get at *systemic* violence: the violence that sets Egyptian task masters over unarmed Israelites; the violence of the *capucha*, the leather sack filled with lime that is tied over the heads of suspected guerilla collaborators in El Salvador until the so-called "security forces" extract the information they may want.

"When churches accept the poor taking up arms, they are perceived as condoning violence."

Photo: BWM

- Joe Reed with young earthquake victims at resettlement village.

"If we really are building the Kingdom, then God expects absolute faithfulness and dedication."

Obviously there are tremendous dangers in all this. Perhaps the biggest is that positions harden and political struggles appear divinely inspired.

So what if the Guatemalan armed forces burn a few native villages while the people are sleeping? They were probably God-less Communists anyway and certainly sympathized with those who want to upset the order which God has given. One Guatemalan general, in fact, has said that we will have peace in Guatemala -- even if it is the peace of the cemetery.

It doesn't really matter if we have to root out family members of those who betray the Revolution to the military. God, after all, is with the people in their legitimate struggle for liberation. And Sandino, or Faribundo Marti, or Che Guevarra are indeed Moses. Our struggle is exactly like that of the Israelites.

And if our struggle really is God's struggle, who wants peace anyway? How can you negotiate God's cause?

I struggle here to be objective. But objectivity and the admission that both sides in the conflict have the potential to abuse should not blind us to the fact that most violations of human rights in the Region have come from one side, *viz.*, that which attempts to hold on to power and to entrench the present structure in El Salvador, Guatemala and Honduras and to undo the Sandinista revolution in Nicaragua. Of course abuses continue on the other side as well. But for the sheer volume of terror -- sometimes indiscriminate, sometimes cunningly specific -- there is no comparison. It is true that the FMLN in El Salvador has burned buses and killed mayors and other local government officials. It never slaughtered six Jesuits at the university or dropped bomb after bomb on working class neighbourhoods while children huddled for shelter.

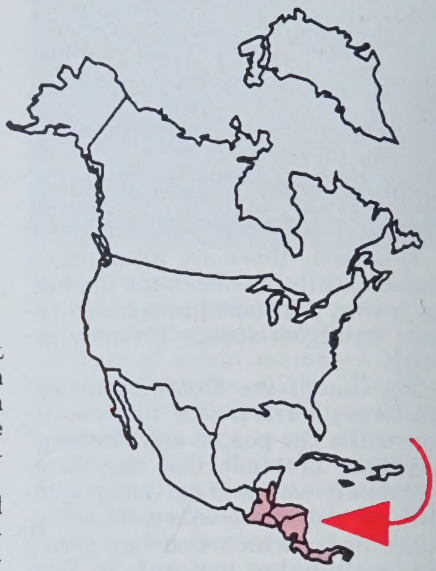
Living and working with people who believe that God is really present in these struggles inspires both awe and fear. If we really are building the Kingdom, then God expects absolute faithfulness and dedication. All of us -- university professors, labour organizers, up to the peasant who feeds us all -- offer our lives. But Faribundo or Sandino really is not Moses and the Kingdom of God is bigger than El Salvador or Nicaragua. This is a divine struggle, of that I have no doubt. But it is not the ultimate one.

- The Rev. Joseph Reed is the Board of World Mission Area Missionary for Central America and the Caribbean.

AUGUST/SEPTEMBER '90: watch for Part II of "From the Land of the Volcanoes" by Joe Reed: *Understanding and Action.*

YIM in Central America

by R. Glenn Ball



The Central American project has been my biggest adventure in faith yet. It involved taking ten Canadians from all parts of the country to help in a "Base Community" in Costa Rica.

A "Base Community" would look to most of us like a squatter settlement. Yet in fact these are working class people who have been unable to find a home to buy, rent or share with anyone. The housing crisis is that bad in Costa Rica that few can afford to buy a house on the real estate market. As a result they form themselves into groups, move onto vacant land, and set up their homes.

The community we worked with was El Triunfo. They had been four years in securing title to their property. The government of President Oscar Aryias had made it possible for them (as well as other communities) to obtain affordable housing. Our task was to be the building of the church for the community, but governments being what they are the paper work was never finished. So we spent our time in cleaning up the community for the expected arrival of President Aryias, building kitchens, pouring concrete floors, driveways and drainage ditches.

While in the region we were able to view some of the projects that the Presbyterian Church in Canada has supported. We visited a church in Los Guidos, which was built with money donated by Presbyterian World Service and Development (PWS&D), and saw the vast amount of work there is still to be done if affordable housing is to be provided for all of the people of Costa Rica.

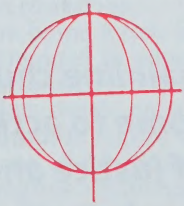
We were also privileged to spend some time in Nicaragua working with the co-operative farm at Chaquitillo, where the daycare centre was a gift from PWS&D. We found Nicaragua to be a different world from Costa Rica, the needs being far greater than we would have imagined and yet the people are very happy with what they have and look forward to an improving life.

All in all the trip to Central America has opened our eyes to the needs of the world and hopefully opened doors to future contacts with the people who need the support of Christian people everywhere.

- YIM is taking another trip in the summer of 1990 to Nicaragua and Costa Rica.

- Neil Faris from Elmvale, Ontario building a walkway at El Triunfo, Costa Rica.

PWS&D in Central America:



Over the last year, Presbyterian World Service and Development has contributed $30,000 to both CEPAD in Nicaragua and *Diakonia* in El Salvador for their development programs. CEPAD and *Diakonia* are indigenous ecumenical organizations operating within their respective countries. They are involved in a broad cross-section of development work including health, education and agriculture. PWS&D is one of a number of overseas partner churches which contribute to the financing of these two organizations.

PWS&D responds to emergency situations throughout the developing world. Usually, the funds are sent via the World Council of Churches. In 1989, PWS&D made three emergency contributions to Central America: (1) hurricane relief in Nicaragua, (2) relief for civilians during an episode of increased hostilities in El Salvador's civil war, and (3) repatriation of Salvadorian refugees from neighbouring Honduras.

The Inter-Church Committee on Human Rights in Latin America: Its Mandate

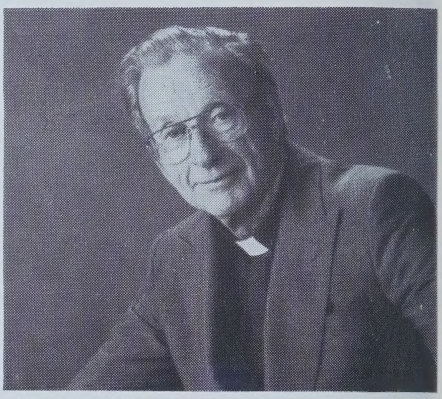
by Wilfred McLeod

During the last two decades a remarkable change has taken place in the life and witness of the Church in what she sees as her role as a witness to the gospel. During that period a significant segment of the mainline churches committed themselves to the cause of justice and peace which they have come to accept as the substance of the gospel. Christian leaders have come to recognize that the stockpiling of lethal military weapons and the shocking discrepancy in the standard of living between the developed and developing countries is the result of greed, arrogance and selfishness. If Christians are to be loyal to Jesus Christ, they must take their stand against these evils which contribute to the world's misery and hunger.

The mainline churches have come to accept the cause of justice and peace as the substance of the gospel.

One of the organizations which has pioneered in this new and stimulating development, and has played a major role in its execution is the Inter-Church Committee on Human Rights in Latin America, ICCHRLA.

In its original mandate ICCHRLA was commissioned to



- The Rev. Wilfred McLeod, a minister of the Presbyterian Church in Canada from Caledonia represents the Presbyterian Church on ICCHRLA and has recently visited Central America.

serve as a vehicle to assist the Canadian Churches in becoming aware of what is happening in Latin America. ICCHRLA believes that an informed Church can contribute greatly to the elimination of injustice in the world.

Since its inception, ICCHRLA has been in close contact with the Federal Standing Committee on External Affairs. It has acquainted that body with the human rights concerns in Latin America. ICCHRLA can take satisfaction in the role it has played in influencing the Canadian Government's reputation as an agency of justice and a champion of human rights throughout the world.

This is ICCHRLA's theological persuasion as found in "The Mandate of the Inter-Church Committee on Human Rights in Latin America - September 1988":

"As Christians in Latin America have stressed in recent years, the gospel commitment translates into effective, preferential option for the poor, oppressed and most vulnerable members of society. To be in effective solidarity with the victims of poverty, injustice and oppression, churches must analyze social, political and economic structures threatening human dignity. This option, this solidarity, is more than a moral imperative -- it is a condition for communion with God."

ICCHRLA is comprised of representatives from many of the mainline denominations, including the Presbyterian Church in Canada. The ICCHRLA committee members stress the importance of demonstrating independence, objectivity, and dedication to the facts in monitoring the "social, political and economic structures threatening human dignity", free from ideological bias and political prejudice. This is an accepted principle of ICCHRLA.

How does ICCHRLA choose the countries for investigation and analysis? All the Latin American countries in which the violation of human rights, unlawful arrests and tortures have been reported are scrutinized and inspected. The committee regularly studies and reviews the current situation in all Latin American countries to ensure that its resources are being properly allocated.

In recent years, ICCHRLA has sent observers to New York so that the obtained information it has assembled may be transmitted to the UN's Commission on Human Rights -UNCHR- in Latin America. As well, ICCHRLA has been an active participant in the effort of a network of Canadian non-governmental organizations engaged in international human rights work. This network has encouraged the Canadian Government to improve its consultation with NGOs in human rights issues through a number of means, including the Annual Parliamentary Hearing and the creation of a Human Rights Advisory Body.

In addition to its efforts to promote human rights, ICCHRLA has expended a great deal of energy over the years in its attempts to advance the cause of peace in Central America. It has enthusiastically supported the Central America Peace Process, known as Esquipulus 11 which was initiated by Oscar Arias, the president of Costa Rica, who invited the five Central American presidents to a meeting held in Guatemala City, Guatemala, in August '87. The agreements reached at this gathering astounded the world, and confounded the Administration in Washington with their peace proposals, which, if the five Central American countries had been free to carry out their plans, would have gone a long way to assure peace in those strife-torn countries.

On the home front, ICCHRLA is actively engaged in educational programs. Annually, it publishes reports which touch on a number of general human rights themes and mechanisms which affect the overall human rights situation in Latin America. These reports take the form of documents which are presented to the annual February-March sessions of UNCHR in Geneva.

ICCHRLA also publishes a NEWSLETTER which provides current, in-depth information and analysis of events in Latin America. This information is based on frequent staff visits to the regions, fact finding missions, and material

which arrive daily in the ICCHRLA office. For anyone who wishes to keep abreast of events in Latin America, a subscription to the NEWSLETTER which costs $20.00 is imperative.

Whenever ICCHRLA hears about specific cases of illegal arrests, tortures and disappearances in any Latin America country, it informs its member churches who dispatch telexes, make telephone calls, or send telegrams to the authorities of the countries implicated; the response to this urgent action appeal has been most encouraging. There are a number of documented cases of imprisoned people having been released after the authorities were unnerved by the wave of international protests.

ICCHRLA is an organization that needs constant prayers and financial support from Christians, who with Christ, see it as a mandate to work for the preferential option of the poor.

ECUVIEW: NICARAGUAN CHRISTIANS AFTER THE SANDINISTA DEFEAT

[Abridged and adapted from material supplied by the Council of Evangelical Churches in Nicaragua.]

For Christians here who have enthusiastically participated in the Sandinista revolution, what happened at the polls last 25 February engendered a crisis.

'The election results were a Good Friday for us', declared one base community activist in Managua.

On February 28, more than 100 shocked Roman Catholics, most leaders of what they call the 'church of the poor', gathered in the capital Managua to analyse the surprising results, and, according to one participant, to reflect on 'why we were so wrong about what was going to happen'.

Defeated President Daniel Ortega made a brief appearance in the meeting. From the enthusiastic reception he received it was difficult to tell he had just lost the election. 'The revolution, like Christ, was crucified', Ortega told the group. 'But the revolution, like Christ, will be resurrected.'

The meeting was the first in a series of gatherings 'to pray and reflect seriously and objectively about what happened and what new tasks await', said Donald Mendoza, a priest in Leon. As part of a process of 'Christian discernment', participants prepared a pastoral letter. It says Nicaragua is experiencing 'a moment of temptation and testing, but also of grace. The Sandinista revolutionary process is passing through its test of fire.'

Base community activists are organizing 'pastoral brigades' to reach out to their neighbours who supported the victorious opposition coalition UNO. 'We need to work with them, not isolate or reject them', affirmed Elia Paiz, a member of a base community in a Managua barrio.

The church activists also promise they will help the revolutionary party they champion to evaluate the loss and make whatever reforms are necessary. Mendoza suggested the loss at the polls may stem from the party's 'style of relating to the people'.

A Prayer for Central America

O God, Creator, Judge and Redeemer of Human History, hear our prayer.

We pause together in your presence to reflect upon and pray for one part of your world, Central America. The peoples of Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama are our sisters and brothers, and their situation concerns us.

We listen to your Word in the Holy Scriptures and strain to hear your voice in the testimonies of our Central American brothers and sisters. Often, we do not hear or remember what you say. At times, we fail to faithfully respond to what we hear you saying. Please forgive us.

Inspire us with hope, and empower us to work for peace with justice in Central America. We ask that you bless our faithful, hopeful and loving efforts -- and give us the strength to continue until we succeed in changing our government's policies.

We place these humble petitions before you, O God, knowing that you are with us in the struggle for Life against Death. Amen.

Meditation on Central America
Walk in Peace
by Dondeena Caldwell

[Groups who wish to use this as a short worship service may want to add a hymn at the beginning and at the end.]

Feet were made for walking, running, hiking, biking, dancing. I recall the walkathons, even the bikeathons, in which our daughter has been a participant to raise funds for the alleviation of world hunger. My husband and I participated in the "March on Washington" during Civil Rights days. Many of us have used our feet in marches for peace and justice.

Our feet can carry us over paths of righteousness, or lead us into sin. Let us read a father's instructions to his son as recorded in Proverbs 1:10-16.

Reading #1: *My son, if sinners entice you,*
Do not consent.
If they say, "Come with us,
Let us lie in wait for blood,
Let us ambush the innocent without cause;
Let us swallow them alive like Sheol,
Even whole, as those who go down to the pit;
We shall find all kinds of precious wealth,
We shall fill our houses with spoil;
Throw in your lot with us,
We shall all have one purse,"
My son, do not walk in the way with them.
Keep your feet from their path,
For their feet run to evil,
And they hasten to shed blood.

- New American Standard Bible

"For their feet run to evil, and they hasten to shed blood." Such is the description of those who plant mines in Nicaragua.

Amancio Sanchez was the victim of a land mine. In October 1986 a civilian transport truck ran over a land mine in the province of Jinetoga, Nicaragua.

Amancio Sanchez, 31, pastor of the Pentecostal Christian Mission Church in Pantasma, Nicaragua lost his right leg. His seven-year-old daughter Elda lost her right leg. Carmen, the girl's 19-year-old aunt, lost both of her legs.

Sanchez is involved with "Walk in Peace", a program in Georgia, USA to fit victims of the contra war with artificial limbs.

There are thousands of amputees in Nicaragua, many the victims of land mines planted in civilian-travelled areas. Young people, women and children are included.

Photo: Fred Sharp

- Veterans wounded by contra land mines demonstrate in front of US Embassy in Nicaragua.

Amancio Sanchez, minus his right leg, wants only peace in his country so that the suffering of other families will stop. I thought of him one Sunday morning as we sang "Take my life, and let it be consecrated, Lord, to thee,"-- especially the line, "Take my feet, and let them be swift and beautiful for thee." Perhaps Amancio's feet will never again be swift, but his artificial limb and foot are beautiful as he works for peace.

A line from another favorite hymn is "O Master, let me walk with thee in lowly paths of service free". Those words encourage us to stand with people like Amancio in Central America who this very moment are walking through the valley of the shadow of death.

May God help all of us to walk in peace and not grow weary, to run and not get tired in our efforts to find peaceable solutions in Central America. As we read the last scripture portion, let's imagine ourselves standing in the tropical jungle growth of a mountain ridge of Central America. By some miracle from God, may these words someday be said of our nation's presence in any part of the world.

Reading #2

How lovely on the mountains
Are the feet of him who brings good news,
Who announces peace
And brings good news of happiness,
Who announces salvation
And says to Zion, "Your God reigns!"
-- Isaiah 52:7 (NASB)

May our feet bring good news of peace, happiness and salvation.

- Dondeena Caldwell is director of missions education for the Church of God, Anderson, Indiana and editor of Church of God Missions Magazine. Dondeena participates with Friendship Press in the production of annual mission studies.

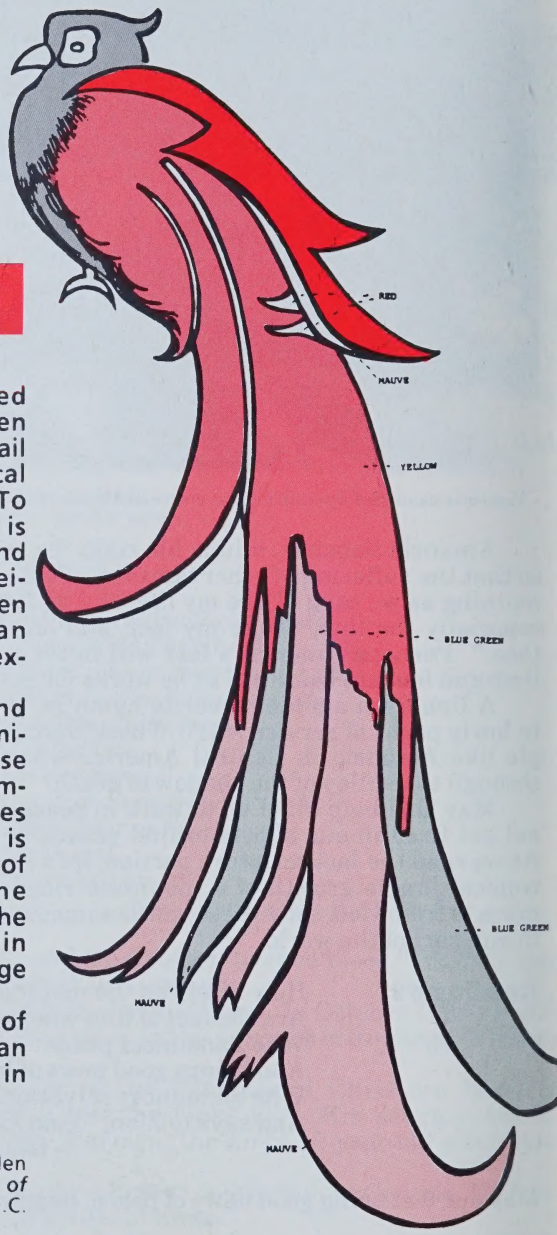
Bird of Peace

The quetzal (pronounced kwe'tzal) is a brilliant green and red bird with flowing tail feathers found in the tropical lowlands of Guatemala. To the people of Guatemala, it is a symbol of their varied and unique land, a land of kaleidoscopic colour: of lush green rain forests, bright Indian weaving, Mayan ruins and exotic volcanoes.

In that land of pain and strife the colour red predominates. It is in the eyes of those in power, who see only communism behind the struggles of the people for survival. It is on the streets in the blood of peasants martyred in the struggle for justice. It is in the blood of Christ poured out in hope and shared with courage among those who suffer.

The quetzel is a symbol of freedom for the Guatemalan people. It is unable to live in captivity.

- Adapted from "Bird of Peace, Burden of Pain" by Joyce Hollyday, *Crucible of Hope*, Sojourners, Washington, D.C. 1984.



Faces of Central America

Fr. Michael Czerny, Director of the Jesuit Centre, Toronto for the past ten years, has gone to El Salvador to carry on the work of six brother Jesuits - murdered in November along with two women who worked for them. Fr. Czerny will continue some of the work Fr. Segundo Montes was doing when he was murdered, directing the Human Rights Office of the University. He is teaching philosophy at the Central American University.

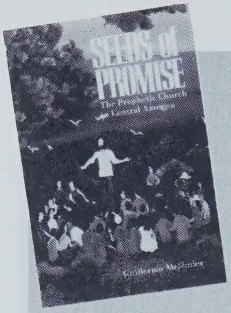
In Memoriam

William Estell

On Palm Sunday William Estell took ill at his home in Hualien, Taiwan. He was hospitalized with hemorrhaging in the cerebellum and never regained consciousness, passing away on April 14, 1990.

Bill served for 28 years at Yu Shan Theological College. At his death he was Vice-Principal of the College. He was appointed to Taiwan by the Reformed Church of America to serve among Taiwan's Native People. The Women's Missionary Society has contributed to the work of the College through Christian Literature grants.

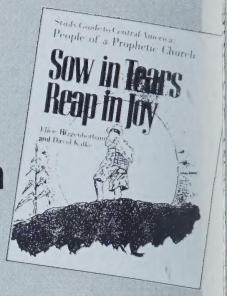
Bill is survived by his wife Judy, four sons, John, Peter, Timothy and Stephen from his first marriage to Eileen Black, also a missionary to Taiwan who died of cancer and three daughters Mary, Ruth and Lois.



Resources

Mission Study 1990-1991

Adult: Central America



ADULT PACKET.....$15

Packet includes:

Basic book - *Seeds of Promise: The Prophetic Church in Central America*: Amid increasing political and economic disarray and armed conflict, Christian communities have experienced a spiritual and social reawakening.

Study Guide - *Sow in Tears, Reap in Joy*: This guide will help Christians in Canada to learn about the realities of life and faith in Central America by engaging in a Bible Study process similar to that which has helped groups of Central American Christians find new hope for justice and peace.

Missionary profiles, *We Are There* leaflets, supplementary material

Extra Resources

Map 'n' Facts.....$5.75

Books: *If Quetzals Could Cry* (a Scrapbook).....$5.75
A rich tapestry of a book about Guatemala's past and present, woven with legends, history, poems, songs, testimonies of suffering and injustice, and affirmations of undaunted faith and abundant hope. Excellent for use in worship.

People of Hope: The Protestant Movement in Central America.....$4.50
Provides a framework for learning and reflecting about the Protestant movement in Central America.

Audio-visuals

Videostrip *"New Hope in Central America"*: This 27-minute videostrip presents the geography and historical background of Central America - a very effective introduction to the study. Slides from an earlier filmstrip "Born from the People" have been put on video with an updated commentary. Leader's guide included.....$22.95

All above resources available from the WMS Book Room, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Add 75¢ for each complete packet or separate item and 25¢ for each additional complete packet or separate item for postage and packaging.

Available from the Resource Distribution Centre:

Central America Poster: depicts Youth In Mission volunteers in Costa Rica housing construction project. Will serve as an added resource to the 1990-91 Mission Study.
Order #40/0000/009 No charge

Que Hacer? (1990 revised): Booklet of background information and suggested projects for Central America.
Order #40/0000/001 No Charge

Order from: RDC, The Presbyterian Church in Canada, 50 Wynford Drive, Don Mills,Ont. M3C 1J7. Phone (416) 441-1111.

Youth & Children: Gospel, Culture and Media

YOUTH PACKET.....$6.25

Packet includes:

Basic book - *The Electronic Lifeline: A media exploration for youth:* This guide, with reproducible worksheets and directions for group leaders, helps young people explore the issues in a culture saturated with media.

Supplementary materials

CHILDREN'S PACKET.....$11.45

Packet includes:

Basic book - *Who Touched the Remote Control?* - Included are activity pages, stories, a creative teacher's guide, and "challenging" pages to use at home - all designed to link the perpetual media mix with children's growing religious faith.

Supplementary materials

Audio-visuals

Video "The Power of Image": A 28-minute videocassette which engages viewers in experiencing and examining the power of images on the screen, with a special emphasis on the religious use of images to motivate and persuade in beneficial or harmful ways. Comes with study guide. Price not available yet.

You are the God of the Poor, a human and unpretentious God.
A God who sweats in the streets,
A God with a weather-beaten face.
That's why my people and I speak to you because you're a working God, a laboring Christ.

- Song from the Peasant Mass written by Carlos Mejia Godoy

The Board of Armagh is pleased to announce the appointment of *Nancy Duff* as Executive Director of Armagh. Nancy was formerly the Assistant Director of the Salvation Army Family Resource Centre in Brampton. With many years experience in Social Services in the Region of Peel, she brings to this position expertise in administration and in dealing with the effects of family violence. As a vigorous advocate for abused women and children she has given leadership and impetus to the Peel Committee Against Wife Assault. Nancy has established her office at Armagh and will receive your calls at 416-855-0299.

Marjorie Hay,
Chair, Board of Armagh

RETIREES REPORT

Writing to the WMS office recently, Agnes Hislop said, "it was a never-ending blessing to me that God's call placed me in the long train of women who served Him through the WMS. Looking again at the "River of Faith", at the Saskatchewan Synodical meeting, the whole story was so familiar to me, as though all of us were and are in one big family, all with the objective "Go and Tell".

One of my joys here in Saskatoon is being able to participate in four WMS groups. Over the years all of these women have been part of the team with me and others in India, and as they supported me then so I can be with them now."

- Agnes Hislop

CORRECTION: Three names (Anne Ballantyne, Mary Lindow and Minnie MacDougall) of Goforth, Port Credit, Ontario, which appeared in the Honorary Memberships 1989 listing in the May Glad Tidings magazine were incorrectly listed. They received Life Memberships, not Honorary Memberships.

In The World - BWM News

EL SALVADOR

Glen Davis reports: The Rev. **Miguel Tomas** visiting from El Salvador shared with an ecumenical group at the Canadian Council of Churches recent developments in his wartorn homeland. Many went to the meeting expecting to find a discouraged and tired man who would need all the support and encouragement we could offer. However, we found a man of immense courage and Christian commitment, who ministered to all of us in a very beautiful way. He told how the church in El Salvador refuses to "give up its space" to the oppressive government. "God has given us a mandate", he said, "and we are not about to allow the powers of evil to prevent us from fulfilling that mandate." Then, as we closed the meeting, he ended up praying for us! Indeed, in the face of such faith, hope and courage, we are the ones in need of prayer.

CANADA

Mabel Henderson writes from **Kenora Fellowship Centre**: "The operation of the Kenora Fellowship Centre continued throughout 1989 much as it has in past years.

One highlight of the past year was the initiating of a Youth Drop-In Centre open three nights each week, a programme much needed in this community and one that is proving to be a success in terms of the numbers attending and benefits derived. A small worshipping group meets each Wednesday evening for Bible study and on Sundays for worship. These programmes serve the community well."

Children and Youth Mission Study 1990 - 91

Each year as they prepare programmes for the coming season leaders begin to ask questions about *"The Mission Study". What is the theme going to be? What can I do during the summer so that I can be ready to go when our group meets again?*

This year there will probably be questions such as *"Why did you choose a theme like this? What does "Gospel, Media and Culture" have to do with mission study? Why is it important to consider Media and Culture in relation to the mission of the Church?*

I would answer these questions by saying first, we are the product of our culture. All of the things around us influence who we are and what we do. Our heritage and the example and teaching of our parents and other relatives and friends, what we read in the newspapers and in magazines, what we hear on radio and television all influence our thinking and help us to form our understanding of the world in which we live.

The Gospel, for Christians, puts its own imprint on all of the things we have learned and colours what we finally believe about people, places, and things. It also affects how we treat other people, places and things, in that we place everything under the hand of God and respect all of life because God created it. We take seriously the words of scripture which tell us to love our neighbour as ourselves. We try to be good stewards of the world which God has given to us to look after. And we also try to keep our minds and hearts on pure and lovely things.

This is very difficult to do when the things around seem to be ugly, deceptive and harmful. Many newspapers sell sensationalism. Many reflect hate, fear and dishonesty. They seem to doctor the truth and the facts to suit their purposes.

The Study for Children and Youth related to the theme of "Gospel, Media and Culture" will, we hope, help participants, leaders and parents to take a good look at the things they are reading, hearing and seeing. Then as they look at the Good News of the Gospel, the teachings of Christ, they will be able to determine what is good, right and true, and live according to that truth.

Offering Project 1990-91

"Sharing with Children Around the World" is focussing this year with children of El Salvador and Nicaragua. The other study theme for this year is "Central America" which the adults will be studying. The Children's and Youth offerings will be used to establish centres for

children who are the innocent victims of the horror that exists because of the hunger, displacement and killings that take place. It is a sad story but we have to face up to the challenge to change fear into joy, and help those in need improve their situation. This year we will be joined in our study by the children and young people who attend the Canadian Forces Chapels. (Watch for more information about this later.)

Changes in Offering Project Mailing

This year will see some changes in the mailing of the Offering Project. One packet will be sent with each order for Mission Study materials but it will be packaged as a separate item. Because it is a different topic from the regular mission study, and because some leaders have questioned the way we shift from one subject to another in these packets, it was suggested that we package them differently and recommend that congregations, if they wish, could use them at two different study periods. One might be used before Christmas, the other possibly at Eastertime. They could also be used by the Church School or the Congregation as a guide to a Lenten project. At the end of the year this process will be evaluated to see if it made a difference.

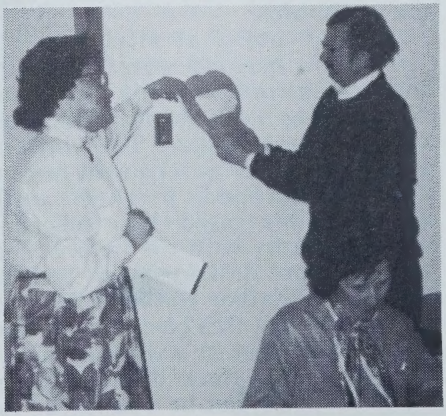
Lois Powrie

GO . . .
AND
TELL . . .

75th Anniversary Presentation

At Council Executive in February 1990, Jean Rankine presented a cheque on behalf of the Society for $15,611.67 to be used for the Lahore Community Health Project in Pakistan. These funds were gathered for the 75th Anniversary Project of the Society. Dr. Rick Allen thanked the Society and showed recent pictures of the project to the executive. Dr. Allen explained that if matching grants from the provinces and CIDA can be secured, this amount of money could fund the project for five years.

It was most appropriate that Dr. Allen accept the cheque since he served as the Director of the project in Pakistan before returning to Canada. At present Dr. Allen is the Acting Director of Presbyterian World Service and Development.



- Standing: Jean Rankine, Rick Allen; seated: Lois Klempa

Available from: WMS Book Room
50 Wynford Drive
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.50
Each additional book -	$.20

MISSION STUDY 1990-91: CENTRAL AMERICA

LOVE IN A FEARFUL LAND, A Guatemalan Story *by Henri J. M. Nouwen. Published by Ave Maria Press, Notre Dame, Indiana. Price $8.65.*

Guatemala is a truly "fearful land", suffering under a repressive government today as it was in 1968 when Father Stanley Rother was appointed to Santiago Atitlán. The mission had been founded four years earlier by priests from Oklahoma. Stan Rother was a quiet Oklahoma farm boy who became a priest and came to minister among some of the 34,000 Tzuhil Indians of Santiago. There he found low wages, poor housing, illiteracy, injustice and malnutrition among the people, though the rich fields they worked for wealthy landlords grew an abundance of fruits and vegetables.

As the political situation in Guatemala became worse, Father Rother realized that his life, the lives of his co-workers and his people were in great danger. The church was the target of government forces which kidnapped, tortured and sometimes murdered those suspected of sympathy with the revolution. Villages were destroyed and people massacred. Father Rother's letters, quoted often in this book, tell of the terror. His greatest wish was to remain with his flock during these dreadful times, but he was forced to return home when his own life was threatened.

The story of his return to his Guatemalan parish and his killing in July 1981 in his own rectory by masked men does not end the story. Father John Vesey whose life had touched that of Stan Rother briefly in an earlier time at seminary, became determined to go to Santiago Atitlán to carry on Rother's ministry. After much prayer and preparation he was appointed to the Santiago parish and still serves in Guatemala.

This moving account of the love and devotion of two men is written with great affection by the Roman Catholic author of note, Henri Nouwen. He writes: "This is also a story about the mysterious presence of a faithful God in the midst of a country ravaged by violence, torture and assassination. Most of all, it is a story about prayer. In the end, prayer summarizes the most needed response to the reality we encountered."

This book is an excellent resource for the 1990-91 study of Central America.

Anna M. Cunningham

LOVING AND WORKING Reweaving Women's Public and Private Lives *by Rosemary Curran Barciauskas and Debra Beery Hull. Published by Meyer Stone. 1989. Price $19.95.*

Working women today are caught between two competing ethics - an ethic of self-sacrificing love considered appropriate in the sphere of

family life, and an ethic of self-centred individualism predominant in the male-oriented work world. For such women the spheres of love and work are split apart, to the detriment of both. So argue the authors of *Loving and Working*. They call for a new integration of these two areas of life for both men and women. They re-examine the prevailing ethical duality that relegates religious concerns and care for others to the private sphere. A 'public spirituality' is needed to encourage concern for people in their public as well as private lives.

The authors sketch the history of feminism in the States. They suggest that one reason the modern women's movement failed to gain wider acceptance was its focus on women's right not to bear children. Most women want and need to include both family and work in their lives. The main problem women face is the lack of public support for such integration. The work world generally ignores the needs of working mothers. All of us are familiar with the dilemma faced by a young mother with a sick child at home and an unsympathetic employer. The very assumption that it is the mother's problem indicates how little we yet see child-care as a family and public responsibility. The authors outline the dilemmas, problems and prejudices still faced by working women, and suggest possible changes in employment practices that could benefit both companies and families.

The authors take a fresh look at biblical texts that have been both troubling and liberating for women, and recount stories of women in various periods of biblical and Christian history who have lived out their callings in full participation in public culture. The last section of the book attempts to apply the spiritual resources of the Christian tradition to our current situation. Full liberation involves mutual working together of men and women, as we seek for a more just and caring culture.

Can we combine the needs of families and the work-place? This book argues convincingly that a more integrated life for all is possible if we deliberately seek ways to meet our human needs for both nurturing family relationships and humane productive work.

Patricia Shaver

NEW PUBLICATION

A LIVING TRADITION: Penitentiary Chaplaincy *by Canon J. T. L. James. Published by the Minister of Supply and Services Canada. 1990.*

This 220-page book describes the history of chaplaincy in Canadian correctional institutions. The author, the Rev. Canon J. T. L. James served in Ottawa as Associate Director of Chaplaincy for the Correctional Service of Canada and was commissioned by them to write this book. Pierre Allard, Director, Chaplaincy Service says "Chaplaincy has not only a history but a story to tell. The richness of its story stems from the richness of its biblical tradition".

The book makes available knowledge about an important and often unknown part of the ministry of the Church.

The book is also available in French entitled: *UN PASSE PLEIN D'AVENIR: L'aumônerie en milieu pénitentiaire.*

Interested readers may obtain a copy free of charge by communicating with: Correctional Service Canada, Ottawa, Canada K1A 0P9.

NEWS

NEPAL: CRACKDOWN ON CHRISTIANS REPORTED

Nepal is the only country in which Hinduism is the state religion. US-based News Network International reports an intensified crackdown on Christian practices in Nepal. NNI says a 'Hinduization' drive began there in 1988, and pressure on all non-Hindu religions has increased. Currently, NNI says, 168 Christians in Nepal face criminal charges for their religious practices. The population of Nepal is about 18.5 million, about 90 percent Hindu. [EPS]

JAPAN: UNIVERSITY PRESIDENTS FAULT EMPEROR CEREMONY

Presidents of four Christian universities in Japan issued a joint statement criticising ceremonies planned in connection with the coronation late this year of Emperor Akihito, whose father died in January 1989.

Subsequently (22 April), two shots were fired into the study in the home of one of the four, Yuge Toru of Ferris University.

According to the presidents, the ceremonies are linked to the former state religion, Kokutai. In it, 'the ultimate basis of political authority' was related to 'myths surrounding the oracles of the sun goddess Amaterasu', and the emperor was worshipped as a 'living god'.

'On numerous occasions', the presidents write, 'this pseudo-religion suppressed the freedoms of thought and speech, obstructed the advance of learning, and limited the ability of universities to fulfil their social responsibilities.

'It is far too recent to forget', they continue, 'the role played by the Kokutai ideology during the years when Japan invaded its neighbours and spread the flames of war around the world, before finally bringing on its own self destruction.'

The presidents say some of the planned ceremonies blur the distinction between the current position of the emperor as 'the symbol of the unity of state', and the 'former system of divine imperial sovereignty'. They note in particular the daijosai ('ceremony of thanksgiving') which is connected with the view that the emperor is transformed into a god. [EPS]

PEPSI-COLA COMEBACK

After more than 10 years of being reputedly the only non-communist country with no foreign soft-drink companies, India has approved the re-entry of Pepsi-Cola and is thinking of allowing Coca-Cola to set up a unit in India's free trade zone. This is a big turn-around for the country's soft drink industry.

Pepsi is said to have gained a toehold in the Indian market by going into fruit-juice processing in the Punjab region - production of soft drinks was supposed to be only incidental to this project.

Since the Indian government forced out Coca-Cola in 1977 for failing to satisfy certain conditions, more than 50 Indian soft-drink brands have been developed and 200 production plants set up. The rate of

growth in this sector has been over 10 per cent a year and the market of 770 million Indian thirsts to slake must look lucrative. (From Economic and Political Weekly. June 3, 1989.) *New Internationalist, December 1989.*

CANADIAN DOCTORS ACT

Pressure is being put on Shoppers Drug Mart, Canada's largest drug store chain, to stop them selling tobacco products. It is coming from the Canadian Medical Association (CMA), representing 46,000 doctors. It is urging its members to take 'assertive action' against the chain. Unfortunately Shoppers Drug Mart is a subsidiary of the Montreal-based Imasco Ltd. which also controls Imperial Tobacco, the country's largest tobacco company.

The absurdity of pharmacies selling cigarettes is self-evident. And there are signs of progress. In 1986 the Canadian Pharmaceutical Association launched a 'Stand Up and be Counted' campaign, convincing 771 pharmacies to stop selling the weed. (From Financial Post, Canada. May 29, 1989.) *New Internationalist, December 1989.*

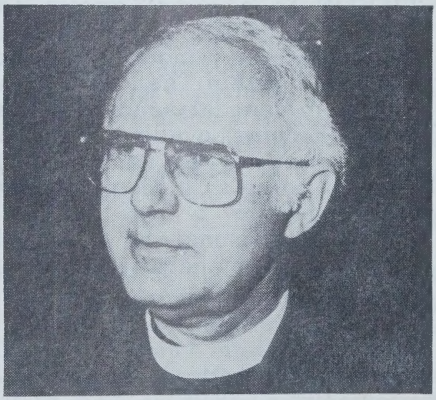
RUSSIAN ORTHODOX PATRIARCH PIMEN DEAD AT 79

Patriarch Pimen, leader of tens of millions of Russian [Eastern] Orthodox Christians, is dead at 79. In fragile health for some time, his death (3 May) was described by the patriarchate as heart failure as 'a result of a long and serious disease'. Pimen had headed the Russian Orthodox Church since 1971. On the Sunday after his death, he was buried at historic Zagorsk monastery near Moscow.

The council to elect the new patriarch is expected to convene not too long after the end of a 40-day mourning period. The council includes all ROC ruling and vicar (assistant) bishops, plus clerics and laypeople (both men and women are eligible) from each of the 80-plus ROC dioceses in the Soviet Union and overseas. It votes by secret ballot. The new patriarch must already be an ROC bishop, at least 40 years old, and a Soviet citizen. It is likely to be one of the current metropolitans, of whom there are about a dozen. [EPS]

NEW MODERATOR

TORONTO - The Rev. Dr. John F. Allan, minister of St. Andrew's Presbyterian Church, Victoria, B.C. has been chosen "Moderator Designate," the official nominee for Moderator of the 116th General Assembly of The Presbyterian Church in Canada. The General Assembly will open with worship in Kerrisdale Presbyterian Church, Vancouver, on Thursday, June 7, 1990.



- The Rev. Dr. John F. Allan

Dr. Allan was born and raised in Thorold, Ontario. He graduated from Waterloo College, University of Western Ontario in 1957 with a B.A. degree; Presbyterian College, Montreal, in 1960 with a B.D. degree; and an honorary degree of

Doctor of Divinity was bestowed upon him by Presbyterian College in 1988.

Dr. Allan describes himself as "very much a parish minister who enjoys pastoral ministry and contact with people." Throughout his ministry he has often worked with theological students, both as an Intern Supervisor and a Field Education Supervisor for Presbyterian College in Montreal and Knox College in Toronto.

Throughout his ministry, Dr. Allan has been active in the wider work of the church and in community affairs. He has served on many boards and committees, including the Board of World Mission, the Administrative Council and its executive. He has served as the Moderator of the Presbytery of East Toronto and Vancouver Island. He was also the chair of the Association of Field Education Supervisors, Toronto School of Theology and chaplain to THEOS (a support group for widowed persons). He is active in the Cursillo movement (a renewal movement within The Presbyterian Church in Canada), a member of the United Empire Loyalist Association and currently serves as chaplain to the St. Andrew's Caledonian society of Victoria.

Dr. Allan is married to Marjorie Fullerton. They have two children, Susan and Andrew.

DOCTORATE GRANTED

At the Annual Convocation ceremonies of the Vancouver School of Theology on May 2, 1990 Miss **Hildur Hermanson** RN became the first woman and first Presbyterian to receive the degree of Doctor of Divinity (honoris causa).

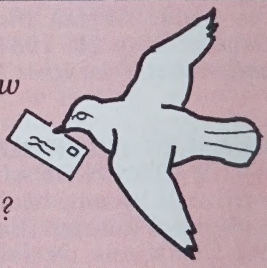
Miss Hermanson, now 90 years old, joined the staff of the Women's Missionary Society in 1932, serving first in the Mackay Memorial Hospital in Taiwan (then Formosa) where she was Nursing Superintendent.

Evacuated from Taiwan in 1940, Hildur went to Rocky Mountain House hospital in Alberta, returning later to Taiwan to serve under Canadian Aid to China. She retired in 1965.

Miss Hermanson was born in Sweden and came to Canada with her family in 1904. Hildur recalls a voyage of at least three days stalled on the ocean, their ship surrounded by icebergs. When they finally reached Yorkton, Saskatchewan and set off to their destination of nearby Buchanan, they were forced to wait while a boat was built for them to cross the White Sand River where a flood had washed away the bridge.

Hildur, affectionately called "Hermie", is a member of West Point Grey congregation in Vancouver, BC where she is on the session.

Do you have a new Local Glad Tidings Secretary?



If so, please let us know who it is by the end of July so that we can send our fall mailing (which will be mailed the beginning of August) to the proper source. Don't forget to include the name of the congregation and group number when corresponding. Thank you.

Circulation Department

WMS highlights

SYNODICAL NEWS

The 76th Annual Meeting of the **Alberta** Synodical was held in historic St. John's Church in Medicine Hat, Alberta March 22-24, 1990. The theme was "Where there is no Vision people perish".

The sessions opened with a meeting of the Executive with the President, Anna Cunningham, in the chair. The Rev. D. Paterson of St. John's conducted a worship and communion service.

Our guest speaker Joan Sampson, president of Council Executive, enlightened us as to the status of the Task Force on Restructuring and the part the WMS will play in the future.

The Synodical officers were installed by Mrs. Sampson and the sessions were closed with a devotional by the Synodical Vice President, Mrs. Mary Duncan.

PRESBYTERIAL NEWS

The 76th Annual Meeting of **Montreal** Presbyterial was held in St. Andrew's Church, St. Lambert, Quebec, on March 31, 1990, presided over by the President, Druse Bryan.

The Rev. S. M. Priestly, Jr., welcomed everyone and presented a short history of St. Andrew's.

The worship service centred on God as light and healing in the midst of the darkness in society ending with a hymn written by WMS Historian Kathleen Rowat.

The first speaker Kathleen Sly, President of the Montreal Council of Women, in her speech on violence against women and children, spoke about misused power and control in a patriarchal society and injustice toward women.

The afternoon session was followed by a report from Beth Ann Yando, AEC, regarding discussions held by the Restructuring Task Force and the place of the WMS (WD) therein.

Two appeals were supported by the attendees: one for "loonies" which were donated to a local Women's Shelter, and the second for non-perishable foods to Tyndale-St. Georges in Montreal.

Hazell Davis installed the officers. Miss Davis was presented with a gift in appreciation of many years of work in the Presbyterial.

The Annual Meeting of **Bruce-Grey** Presbyterial was held at St. Andrew's, Swinton Park, Ontario, April 4, 1990 with the theme "A new decade". President Ethel Miller, Owen Sound, opened with prayer and the Rev. S. Rescorl greeted members.

Following the business, Scott Sinclair of London spoke on camping and its vision for the new decade. Slides of Camp Kintail were shown.

In the afternoon Evelyn Murdoch, AEC conducted a presentation on the proposed restructuring of the church "Look to the Future" with the use of slides and pamphlets. The Presbyterial officers for 1990 were installed by Helen Sinclair.

Lucie A. Milne was guest speaker at the **Maitland** Presbyterial spring rally held in South Kinloss Church,

May 7th. Having been born in the Philippines she was able to take us on a journey of faith through the Philippines.

The Ashfield WMS conducted the Worship Service, developing the theme "Faith for today".

Margaret MacDonald, Teeswater was the recipient of an Honorary Membership certificate.

Musical numbers were presented by the South Kinloss women's trio.

Evelyn Murdoch, AEC brought us up-to-date on resources available.

LOCAL NEWS EVENTS

Members and friends of **St. Andrew's** WMS, **Calgary**, Alberta held two sewing bees and completed 30 cot-sized quilts. These were sent along with 79 knitted vests and sweaters to a mission hospital in Zambia. Other on-going projects of the group include the writing of letters for the release of political prisoners through Amnesty International; participating at Citizenship court sessions; and visiting 10 Associate members.

- Members of St. Andrew's WMS, Calgary from left to right: Isabel Lidster, Pam Livingstone, Ruth Eisenhauer (President), Sandy Deere, Phyllis Allen. Seated: Jane Anne Spoering, Isabelle Yeo.

Freedom for South Africa Sunday

June 17, 1990

In the strength of God

The Inter-Church Coalition on Africa invites Canada's ecumenical community to observe the third Sunday each June as Freedom for South Africa Sunday. This day coincides with two special days in South Africa's anti-apartheid calendar. The first, falling on June 16, is South African Youth Day, so named to commemorate the deaths of hundreds of black youth killed during the Soweto Uprising of June, 1976. The second, June 26, is South Africa Freedom Day.

CLICK! CLICK! CLICK!
It's time to focus in on the
1992 Presbyterian Church Calendar Theme
"Stewards of the Earth"

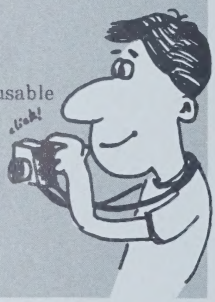
This theme gives ample scope for slides depicting the wonderful world of God's creation as well as some of the ways in which Christians can responsibly care for the environment in which we live.

Please send only original, horizontal 35mm colour slides, up to a maximum of 12 per contributor.

Write a brief description of each slide (no more than two lines), including the location, explaining how you think it fits the theme.

Suggested ideas for slide content: "Stewards of the Earth":

- a healthy, natural environment
- careful stewardship of the environment
- damaged environments, perhaps before and after shots might be usable
- efforts to improve the environment



REMEMBER:

- You will receive $75.00 for EACH slide that we use.
- We will return all slides to you.
- Deadline for mailing slides: DECEMBER 14, 1990

MAIL TO: *The Presbyterian Church Calendar Committee*
Attn: Carole Gibson
50 Wynford Drive, Don Mills, Ont. M3C 1J7

In Remembrance

Miss Annie Graham,
Mrs. Mabel Simpson,
St. Andrew's, Arnprior, Ont.

Mrs. Elizabeth Henderson,
First, Brockville, Ont.

Mrs. John (Marge) Bowman,
Melville, Brussels, Ont.

Mrs. Marion DeCarrol,
St. Andrew's, Campbellford, Ont.

Mrs. Viola Raithby,
Knox, Goderich, (Auburn), Ont.

Miss Bereniece Brown,
St. Enoch's, Hamilton, Ont.

Mrs. Jean Smith,
Knox, Leamington, Ont.

Mrs. Hugh (Mary) Chalmers,
Burns, Milverton, Ont.

Mrs. Lillian McGill,
Mrs. Lillian Sproule,
First, New Westminster, B.C.

Mrs. Verna Black,
St. Paul's, Nobleton, Ont.

Miss Dorothy Davis,
Erskine, Ottawa, Ont.

Mrs. Ida Knapp,
St. Giles, Ottawa, Ont.

Mrs. William (Jean) Macpherson Lewis
Paris, Ont.

Mrs. Don (Beryl) Watson,
Knox, Centre Rd., Parkhill, Ont.

Mrs. Muriel McKellar,
Tolmie Memorial, Port Elgin, Ont.

Mrs. Mame Lawrence,
St. John's, Port Perry, Ont.

Mrs. Viola Figures,
Westminster, Sault Ste. Marie, Ont.

Mrs. Ruby Sherwood,
St. Andrew's, Stratford, Ont.

Mrs. Vicki Babcox,
Leaside, Toronto, Ont.

Miss Cora Lawson,
Victoria Royce, Toronto, Ont.

Mrs. Vivian Crozier,
Knox, Westport, Ont.

Mrs. Thomas (Christin) Currie,
St. Andrew's, Wingham, Ont.

"Peace is not the product
of terror or fear
Peace is not the silence
of cemeteries
Peace is not the result
of violent repression...
Peace is generosity
It is right and duty."

- Archbishop Oscar A. Romero

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

AUGUST/SEPTEMBER 1990

Volume 66 No. 7 **GLAD TIDINGS** Aug./Sept. 1990

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***CREDITS:** Cover Photo of Joan Sampson and Moses Harsham by Katherine Allen*

GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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"She, poor as she is, put in all she had...."

Mark 12:42 (TEV)

August/September 1990

We are barely out of our dusty Land Cruiser before tea is being prepared in the guest house of ERA (the Eritrean Relief Association). It is February

We already know that areas in northern Ethiopia and the Sudan are experiencing severe drought. As we traveled the dusty roads from Khartoum in the Sudan to Port Sudan, we saw carcasses of animals along the sides. We have heard that soon the people will face hunger and death greater than that of 1984-85 when about one million men, women and children died.

The people we met as we traveled from Port Sudan into Eritrea, were not starving. They had been fed fairly regularly the past few years, via the "cross border" route which is supported by a Canadian coalition of church and secular organizations. That route, over tortuous mountain roads, carved out by pick and shovel, and sheer guts, was the only way the 20-ton Bedford trucks could deliver aid to isolated areas. The journey is painstakingly slow. It took us six hours to go about 150 kilometres.

Wherever we went, we were welcomed with hot, sweet tea. Mounds of sugar are poured into thermoses first. The tea, too sweet for our western taste, seemed like an extravagance after learning that in the Sudan sugar is a precious commodity and that five kilograms can be bought at the duty free shop for $20 Cdn. We soon discovered, however that sugar in the tea helps to quiet the hunger pangs.

After the tea, whatever food was available was graciously brought to us. Once, we had spaghetti and potatoes for lunch. On another occasion eight of us shared a large platter of macaroni without utensils. In an area where vegetables were being grown, we enjoyed a fresh cabbage salad for supper. For lunch the next day, the cabbage was boiled. Another evening, after traveling into the night without supper we arrived at our destination and went straight to bed. Breakfast was certainly a welcome sight in the morning - cheeses and bread shared on a "patio" where the furniture was made from empty ammunition cases. What really impressed me was that everything was shared, and *there was usually something left over.*

I was reminded of the widow in Mark 12 who dropped two little coins into the temple treasury, and how Jesus recognized that she gave out of the little she had, while others gave little out of their abundance. (The Living Bible says, "those rich men...gave a little of their extra fat"!) And, I was saddened on my return to Canada to note that response to appeals for aid have been generally poor. People are becoming desensitized to the horrors of famine and said to be suffering from "donor fatigue".

The reality is that many in the world still go hungry and that hunger is no less intense than it was before, and that so many in the world today have more than they need, while others need more than they have, just to survive. Yet, where there is little, it is shared, in faith and trust that the needs of the day will be looked after. Surely, we here in Canada need to reorganize our priorities so that others can experience abundant living.

Written in Love *June*

Council 1990

"Building for Tomorrow"

- Evelyn Murdoch and Barbara Woodruff

Photos: Katherine Allen

Worship and Bible Study

Husband and wife, the Rev. Glenn Cooper, Point Edward-Brigden Pastoral Charge, and the Rev. Iona Maclean, Laurel-Lee-St. Matthew's, Sarnia, shared their gifts with members of the Society, delegates to Council and guests at the **opening service of worship** in Knox College Chapel.

While using the theme as the basis for their joint sermon, Glenn and Iona worked in the 1990-91 Mission Study theme on Central America, and an alternate study theme "Gospel, Media and Culture".

Iona and Glenn, who both visited Central America in 1988, recently organized a trip for seven workers to the Bluefields area of Nicaragua. Glenn spoke of the faith in the future and trust in God that motivated these workers who returned home full of enthusiasm:

"The important thing is not how they came back, but how they went. And they went - knowing the work needed is great, to the point of being overwhelming; knowing that they were only seven in a country of three million whose lives for the past ten years have been ravaged by the cruel policies of the most powerful nation on earth; and they went knowing that the measurable impact of their contribution might be very little in the long run.

"But they went also because they knew that - despite the odds, despite the frustrations, and despite their own "smallness" - the people of Nicaragua are children of God and their own sisters and brothers.

"And they went - not on the basis of what someone might expect to happen given the recent history and the suffering of the people of Nicaragua. But they went rather on the basis of their expectation for the

future. They went because they know the situation of the Nicaraguan people is not right! It is full of death. So they went to work for a future that is... full of life, full of the promise of resurrection.

"I doubt that they would word it quite that way. They are carpenters, farmers, electricians, labourers. They don't "do" their theology with their words...but with their actions.

"But still they do it. They "act on" their hope, on their expectation. They are not building on the past. They are building on a future promised in the resurrection."

Iona further commented on the power of the faith of the people in El Salvador and Nicaragua to move and to touch others:

"That confidence, that faith, is perhaps best illustrated by one Roman Catholic parish that we visited in San Salvador, the capital city of El Salvador - a country that receives a million dollars a day in aid from the United States...two thirds of it military aid.

"The parish has about 2,500 members, and since 1980 more than 600 of them have been murdered. Everybody knows that the murders have been at the hands of the death squads attached to the Salvadoran military. Everybody also knows, however, that there is no justice in El Salvador.

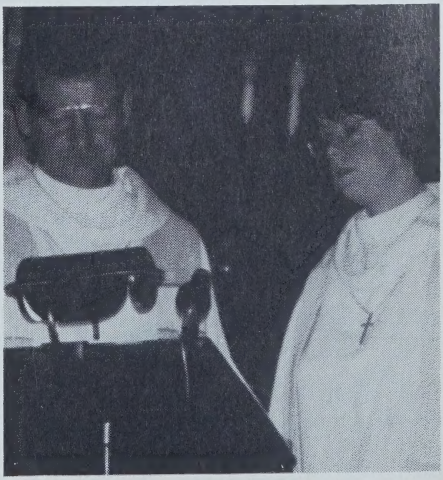
"It was told to us in rather stark terms that if you are poor in El Salvador, or if you help the poor, you are considered a communist. That means you are an enemy, and that in turn means you are a target for death squads. In North America we have heard of the murders of the Salvadoran mother and daughter and the six Jesuits last year. We have heard little of the more than 70,000 others who have died violently in the past ten years. Media reports generally refer to [them] as 'having died in the civil war.'

"That's an interesting distortion, since international human rights groups and Church agencies say that more than 90 percent of the deaths have been of civilians, at the hands of the military or their death squads."

When Glenn and Iona visited this parish in 1988 they asked the people how they continue to cope in such a difficult situation and express such faith and strength. The answer was, "God walks with us. The faithfulness of God gives us that Spirit. The promise is ours - the kingdom of God - on which we build and, of course," they said to us, "on which you build."

"...And we knew somewhere deep inside that the people in that parish can hear Christ calling to them from tomorrow - calling them to build on tomorrow, not on yesterday, for there is nothing for them there."

In speaking of "tomorrow" Iona emphasized how the media sometimes distorts the facts and influences our response:



- Glenn Cooper and Iona Maclean

"A similar despair may be found in popular, mass media. Five years ago, in the face of the horror of the famine in Africa, there were two central images, and one sub-theme. The two central images were the starving people, and the massive amounts of aid being delivered. The sub-theme was that some of the aid was not getting through. There *were* some delays in delivery and you may have seen the pictures of rat-infested grain rotting on docks and in storage bins. But the amount of waste was less than five percent. To put that in perspective, a business person we know said that if he could hold wastage in his store to five percent he would be delighted. That was five years ago.

"The major media theme of the current crisis, which looks to be even worse than the one in the mid-80s, is that food is not getting through. The need itself is a sub-theme, and the assistance that actually gets through is mentioned only in passing, if at all.

"The facts are right - that once again a small amount of assistance is not reaching its destination - but the picture is wrong. A tiny percentage of aid is not being delivered. But the difficulties with delivery because of civil war in Ethiopia are being overstated....

"But media reports - whose audience is sustained by the spectacular and the unusual - leave the impression that [these] are the norm. And a picture of hopelessness remains in the public mind."

Iona also contributed to the very moving service by singing two contralto solos.

The **morning worship services**, based on the theme were led consecutively by Kay Cowper, Mary McTavish and Marian Weldon. Assisting were Evelyn Murdoch, Hazel Stalker, Agnes Bregman and Isabel Arbuckle.

The **Bible Studies** held each morning were led by the Area Educational Consultants. The first was *Instruments of Transformation*, followed by *Instruments of Reconciliation*, and finally *Instruments of Baptismal Witness*.

The **closing service of worship** which included the commissioning of officers, delegates and staff, and a communion service was conducted by the Rev. Rosemary Doran, a member of Council Executive, and minister of Riverside Church, Windsor, Ontario.

The theme of the meditation "Living Stones" was vividly illustrated by images of stones.

Rosemary related how in the past few days delegates had talked a lot about building in terms of planning for the future. She challenged everyone to pull together and put the last stone in place, i.e. being ourselves "living stones".

Rev. Doran held up several real stones she had gathered to illustrate their usefulness. She then described the many ways stones were used in the Bible: in the kitchen as bowls, pestles, scrapers; as tools - axes, hammers; for landmarks, buildings, weapons, even in a legal function for it was stones that Moses wrote the laws on. Stones were used in the execution of Stephen.

It is not enough, however, to just be useful, but to come as Peter urges, as *living* stones - stones that live for Christ. Using the image of a sculptor who releases a form from an inanimate slab, Rev. Doran described how God works to release the potential in each of us, and turn stones (us) into *living* stones. Being liberated by the sculptor's hand, we can do whatever we are called to do.

Intense...

Relaxing...

Council 1990

Thought-provoking...

Entertaining...

Mission Study Presentation
Council members were divided into two groups, each visiting two rooms alternately.

One group met with Lois Powrie who described the 1990-91 Sharing Project. This year it is designed to help build centres for children in Central America. Lois used available audiovisuals to illustrate the Mission Study for children on "Gospel, Media and Culture" and showed some of the books that are now off press.

The other group met with Barbara Woodruff, hearing about the adult study materials on Central America. Pictures of the area decorated the room and artifacts were displayed. These were brought by AEC Anja Oostenbrink who showed slides of her recent study trip to Central America.

A moving closing service of worship was led by June Stevenson with the AECs participating. Slides from Central America depicting the Stations of the Cross were shown while a reflective meditation was read by candlelight.

BUSINESS

Estimates
The total estimate of **$1,289,813** was approved for 1991. This includes *Mission Education* $324,077; *Area Educational Consultants* $323,480; *Administration* $227,467; and *Grants* $414,789.

Glad Tidings
An increase in the subscription price of the Glad Tidings was approved to $7.00 in January 1991.

It was also agreed that the motion passed last year "*that articles which may be of interest but do not reflect the views of the WMS be prefaced by a note to this effect at the discretion of the editor and/or Editorial Committee*" be rescinded. Instead, a statement of purpose will be placed in the front of the magazine.

Review of Financial Policies
In view of the proposed restructuring process Council Executive is to consider how all monies raised by the WMS should be used and that any proposed changes in financial policies be communicated to Synodicals for reporting to 1991 Council meeting.

Moderator's Address
Dr. Harrold Morris, Moderator of the 115th General Assembly brought greetings from the whole Church and expressed the Church's gratitude to the WMS. Dr. Morris stressed the importance of people as opposed to numbers in our meetings, and that the content of meetings must be vital and meaningful.

Board of World Mission Presentation
A Portuguese speaking male choir sang several numbers under the leadership of the Rev. Lincoln Rezende, minister of the Portuguese Evangelical Church in Toronto. Mr. Rezende also spoke of the development of his church.

Giollo Kelly, Secretary, Canada Operations gave an overview of changes in mission work in Canada since she first joined the BWM staff.

Other speakers included Eileen Parish who spoke of her recent trip to Malawi, Africa and the Rev. Moses Harsham, Moderator of the Guyana Presbyterian Church.

Board of Congregational Life
Helen Tetley, Programme Director, Church Education, chaired the Board's presentation which highlighted the Council theme "Building for Tomorrow." Margaret MacNaughton, Program Director,

Worship recommended some worship resources and Shirley Ford, staff person responsible for Camping and Outdoor Ministries showed slides and spoke about camping. Two excellent videos where shown. Helen Tetley used overhead transparencies to indicate problems in relation to education in the Church.

Vision Committee

The Vision Committee has met with the Restructuring Task Force of the Church. Recommendations brought to Council were revised and a number of statements were adopted as initial working positions of the Society. These included: "a possible amalgamation of the Book Room...requires that a special group of three persons be set up to negotiate with the Transition Committee of the General Assembly."

A statement expressing the concern of the Society regarding some recommendations in the Restructuring Report to Assembly was approved, and given to the President to bring to the attention of commissioners at the 116th General Assembly where it was appropriate. Delegates felt that the proposed recommendations had been drawn up without sufficient input from, and consultation with, the Society.

The committee has begun work on *Goals and Strategies*. Council delegates broke into small groups and discussed the draft goals the committee had prepared. A summary of their work is included in the Council minutes.

Appreciation

Retiring members of the executive Hazel Stalker, Jean Rankine and Grace Jess were each presented with a rose in appreciation of their years of service.

Gifts were presented to Giollo Kelly and Helen Tetley on their upcoming retirements and Murray Garvin as he moves into parish ministry in British Columbia.

Peace Ribbons Dedicated

The many "ribbons for peace" brought by delegates were dedicated at the closing service of worship. The strips contained prayers of peace in support of Korean people who yearn for the national reunification of Korea. Hopefully, women around the world will make enough strips that they will cover the length of Korea, 9,500 km. 1995 is being celebrated as the Jubilee Year (50 years from the time of Korean liberation from the Japanese), a time of special focus on reunification.

"Council Quotes"

It's more important where we [the WMS] are than where we fit into the restructuring. Dr. Harrold Morris

I count myself a feminist if that means equality of all people. Dr. Harrold Morris

Statistical forms are designed to make liars of otherwise honest people. Dr. Harrold Morris

Christ calls from tomorrow to build on tomorrow, not on yesterday, for there is nothing for them there. Glenn Cooper

God walks with us. The faithfulness of God gives us that Spirit. The promise is ours - the kingdom of God - on which we build. People of San Salvador

From the Land of the Volcanoes

Part II: Understanding and Action

by Joe Reed

Part II provides excellent background material for Session III of the Central America Mission Study.

Canadians may yearn to back away from all the discussion of struggle for liberation in Central America (see Part I in the June/July issue). How complicated and far away it all seems and how little we really understand. Refugees in Toronto or Montreal or Calgary raise cries for "solidarity" -- a word which scares us anyway, but is not the problem in Central America the fact that people like us have never left Central Americans alone to work out their own problems? And until we work out our own social and constitutional problems, why is this any of our business?

Like a good Presbyterian sermon, my own answer to that legitimate and understandable objection has three points.

First, Canadian Presbyterians - Christians in the North - have much to learn from these courageous and faithful people. By God's grace the people of Central America live situations that challenge their faith and make it vibrant. They are not some kind of ideal "super-Christians", far from it. But you can't attempt to be faithful to the Gospel in this place and not have issues of justice, poverty, equality, development at the top of your agenda. Of course there are blind spots here, just as in Canada. But the churches of Central America, as they struggle to be faithful, have discovered something about God's desires for Creation. We need to listen to them.

Second, not to lay a heavy guilt trip on us, but our attitude is part of the problem. To put it another way, until Christians in the North begin to treat Christians in the South differently, things are not going to get better here.

A minister of the United Church of Jamaica and Grand Cayman who works with street kids in one of the poorest neighbourhoods in Kingston made the point. "We talk about debts and what we poor countries owe to the North. Let's talk about justice. It isn't right, it isn't just, that my child who is born in Kingston, Jamaica, already - on the day of his birth - owes your child, born let us say in Kingston, Ontario, five thousand American dollars because of what governments, which we elected before he was even conceived, did. Even less, is it just that by the time our children start their families, my granddaughter will owe yours close to $20,000 as the interest continues to mount?

Put another way, the Good News that God really loves all Creation and all people equally and that

everyone should have enough to live decently - well, that's obviously good news which is easy to proclaim in the refugee camp in San Miguel, El Salvador, where the children run after the garbage trucks as they rattle through the community to dump their rotting loads a few feet from the well which supplied them with drinking water. If God is just, these people have a right to expect more material things. But it is not quite such good news for the rest of us.

A year or so ago I met with a small group of Christians in southern Ontario on a Wednesday morning. I mention the time because, by definition, those who could attend a coffee hour to meet a missionary at that time were not working outside the home. They were retired persons, homemakers or students. I asked them what their interests were and how we should approach the subject of mission work in Central America. To my surprise and pleasure, they wanted to talk very concretely about how the debt crisis affected people in the *campo*, or countryside. Just what difference did it make in their lives?

I take great hope from that discussion. Because it indicates again that Central Americans are quite correct to put their hope and trust in North American Christians, or at least in their good will. I can't think of any other forum, except perhaps a university lecture hall, where ordinary Canadians can talk about such questions. And not only talk about them, but talk about them in the context of what is just or right, of what God wants.

The third and final reason for which I personally think we cannot walk away from these issues is that others, not necessarily motivated by Christian values, have no intention of leaving these people alone. The United States government, to give one obvious example, admits to spending eight million US dollars to influence the outcome of the recent Nicaraguan elections. Since there are only three million Nicaraguans, that works out to almost three dollars each. How would Canadians feel if some foreign government backed one of our political parties, or a coalition thereof, with a war chest of a billion Canadian dollars? To ask the question is to answer it.

This week a major US manufacturer of farm implements ran a full page advertisement in the right-wing Managua paper, *La Prensa*, congratulating the Nicaraguan people for their election of Violeta Chamorro as president. Very shortly thereafter, US officials lifted the state of emergency in their country under which they had imposed a trade embargo on little Nicaragua. This week's advertisement read, "Congratulations on your election decision. We are now able to supply you with spare parts and other farming needs." Considering that for five or six years tractors all across Nicaragua have been stockpiled for lack of US made parts, the advertisement made quite a statement.

You can't attempt to be faithful to the Gospel in this place and not have issues of justice, poverty, equality, development at the top of your agenda.

The "Good News" is easy to proclaim in the refugee camp in San Miguel, El Salvador, where children run after garbage trucks that dump their rotting loads a few feet from the well which supplies them with drinking water.

All kinds of foreign interests - US, Canadian, Cuban, Eastern European, Japanese; political, economic, cultural - intertwine here, and all over the Third World. The question is not whether these influences will play a role here: the question is whether Christians will continue to discuss the role and at least hold our politicians accountable for the decisions.

A few nights ago I was talking with one of the neighbour children, a little girl of perhaps eight or nine. She was sitting on the front steps of the house where I stay, along with her father and brother. They obviously had many questions which they wanted to ask, one of which was the little girl's, "Do you like Nicaragua? Which country is better, Canada or Nicaragua?"

I replied, as I often do, that every country has its special beauty and, while one always had special feelings for one's own country, God had made every place special.

"I don't think so," she replied. "I don't like it here. I don't like Nicaragua."

What does it mean to preach the Gospel to that little girl - who, by the way, is terribly poor, and even if a bit undernourished, was noisily enjoying a candy?

Clearly, it means telling her that God loves her, that God loves Nicaraguans as much as Canadians. That the promised land is not only in Mississauga but also in Masetepe; not only in Rimouski, but also in Rivas.

It means helping both her and her parents understand that candy may not be the best way to balance her diet, although we need to speak those words carefully since sugar may be the only affordable way for them to quiet her hunger.

It means removing whatever barriers stand in her way, even as we work to remove them for our own children.

For, as Jesus taught us, to such belongs the Kingdom of God.

- Joe Reed is the Board of World Mission Area Missionary for Central America and the Caribbean.

Why September 30?

On September 30, 1952, people celebrated the publication of the Revised Standard version of the Bible. This September 30, 1990 is the official date to celebrate the new translation of the NRSV (New Revised Standard Version). September 30 is also the Feast Day of St. Jerome who played an important role in the history of biblical translation.

Ewart College Graduation 1990

Miss Charlotte Brown, Director of Christian Education, Knox Presbyterian Church, St. Thomas, Ont., was the speaker at the graduation service held at Ewart College on Tuesday, May 8, 1990. The title of her address was "Living Stones".

Miss Brown spoke of the need for all of us in the Church to be effective bridge builders through the development of programmes for all ages in order to foster creativity and to provide support and training for parents and for those giving leadership in the Church.

Miss Brown challenged the graduates to hold fast to their sense of vocation as educators within the Church, to develop a sense of humour and to not be dismayed by the little things that are frustrating.

On Monday, May 7, a special dinner was held at the college for graduates, their parents, relatives, friends, supervisors and professors. A communion service was conducted by the Rev. John Taylor, minister of Albion Gardens Presbyterian Church, Rexdale, Ont.

Worship at the graduation services was conducted by the Rev. In Kee Kim, Assistant Pastor in charge of second generation, Toronto Korean Presbyterian Church.

Music was provided by Carol Kessler, B.F.A., and The Tritones.

The Chairman of the Board, the Rev. R. R. Robinson, minister, Westmount Presbyterian Church in London, Ont., gave a statement about the present position of the college in the life of the Church and the importance of Diaconal Ministry for the Presbyterian Church in Canada. At this time Dr. Robinson announced that the present Principal, the Rev. Dr. Irene Dickson will be retiring at the end of August 1990 and that the Rev. R. C. Mathewson will be Acting Principal for the year 1990-91.

The faculty distributed scholarships and presented diplomas to five graduates: Eiko Hosaka, Kofu City, Japan; Sandra Kim, Montreal Korean Presbyterian Church, Montreal, Quebec; Hyeon Soo Lom, B.Th., Toronto, Ontario; Elliott Shin, Metro Korean Presbyterian Church, Toronto, Ontario; Margaret Vanderzweerde, Stamford Presbyterian Church, Niagara Falls, Ontario.

At the conclusion of the service a reception was held in the lounge.

The following scholarships were awarded:

Alumnae Scholarship - Presented by Joyce Davis for the highest average in the three core Biblical courses - Margaret Vanderzweerde. Undergraduate Awards - for highest standing: First year - Brenda Holmes, Second year - Grace Kim, Third year - Margaret Vanderzweerde. Graduate Award - First Year - Lyla Wilkins. Biblical Studies - highest standing: First & second year - Lyla Wilkins, Third year - Margaret Vanderzweerde. Christian Education - First year - Lyla Wilkins and Annalies Lauber, Second year - Margaret Vanderzweerde, Third year - Eiko Hosaka. Doctrine & Mission - Margaret Vanderzweerde. Worship - The Knox Guelph, R. J. Berlis Scholarship - Lyla Wilkins. Community Life Award - Margaret Vanderzweerde. Awards for Future Graduate Study - The Heal Memorial Scholarship - Margaret Vanderzweerde, The Evelyn and Bruce Snider Scholarship - Margaret Vanderzweerde.

Presbyterian World Service & Development
1990 African Famine Appeal

by Richard Allen

Introduction:

It is now six years since the severe Ethiopian famine of 1984. At that time it is estimated that up to one million people died. The figure would have even been higher were it not for the relief efforts of governments and churches around the world. Efforts on behalf of The Presbyterian Church in Canada were conducted by its official agency for overseas development and relief work, the Presbyterian World Service and Development (PWS&D). A special African Famine Appeal was made by PWS&D, and Canadian Presbyterians responded by donating one million dollars to this appeal.

Today Ethiopia is again experiencing the beginning of another severe famine. Why is this occurring again? How can Canadian Presbyterians best respond to this impending human disaster? In the remainder of this article, we will look at these two questions.

Why is this occurring again?

The site of the impending famine is in northern Ethiopia in the provinces of Tigray and Eritrea. A drought has occurred, but the effects of this drought are greatly multiplied by the fact that a civil war is going on between these two provinces and the Ethiopian government. The civil war has been continuing for years; its causes are complex, being rooted in history, economics and nationalism. If the civil war was not going on, Ethiopia itself could most likely cope with the drought. Droughts seldom involve a whole country, and usually there is excess food in another part of the country to meet the needs of the drought-affected area. The availability of trucks and a reasonable road system are limiting factors, but it is the politics of war, however, that pose the greatest obstacle to the transport of food from one region to another.

One side in a civil war is always leery that any humanitarian action on its part may give some sort of strategical advantage to the other side. The ultimate answer to the famine situation, of course, is peace, but this seems unlikely in the immediate foreseeable future.

How can Canadian Presbyterians best respond to this impending human disaster?

As members of the Presbyterian community, our first response needs to be prayer. Through prayer, we can receive guidance and direction in trying to understand the dimensions of the problem and approaches to the problem.

Next, we need to seek information. News bulletins about the Ethiopian famine are being broadcast and articles are being written in newspapers, weekly news magazines and church journals. Use the information not only to further your

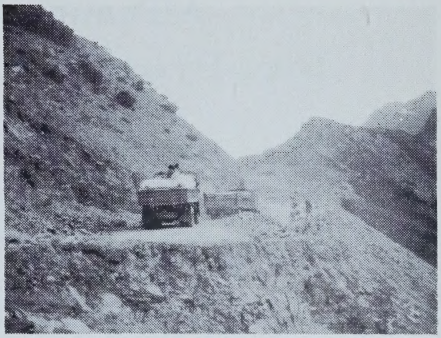
own knowledge, but as a basis for discussions with neighbours and other members of your congregation.

Finally, Presbyterians (and hopefully other sectors within Canadian society) need to take tangible actions. One such tangible action is to support the recently launched 1990 Presbyterian World Service and Development African Famine Appeal. The famine appeal is directed towards Ethiopia as well as potential famine situations in adjacent countries (southern Sudan). Donated monies will be used not only to alleviate the immediate situation, but also for long-term rehabilitation.

Up to the present, PWS&D has identified two appropriate pathways in which assistance can be sent. About two-thirds of the famine area in Ethiopia is under rebel control. This area is being reached by a Canadian coalition of church (Presbyterian, United, Anglican and Roman Catholic) and secular organizations. The other one-third of the famine area is under the control of the Ethiopian government. Here PWS&D is giving assistance via the World Council of Churches and the Ethiopian Orthodox Church.

Response to date to the different church and non-church organizations that are conducting a 1990 famine appeal for Ethiopia has been poor. The poor response has partly been attributed to "donor fatigue". Individual Canadians are becoming used to hearing about famines, and so there is somewhat of a desensitization to the horror that we first felt a few years back upon realizing that famines still exist in today's world. The fact remains, however, that the agony of famine experienced by men, women and children in Ethiopia is no less today than it was in the past.

On behalf of The Presbyterian Church in Canada, I would request



Above: Trucks struggle up tortuous mountain roads to deliver food via Cross Border route into Eritrea.; below: Eritrean Relief Association workers face famine, drought and conflict.

Photos: L. June Stevenson

Presbyterians to seriously consider contributing to the 1990 Presbyterian World Service and Development African Famine Appeal. Donations may be given via your local congregation or sent directly to Presbyterian World Service and Development (50 Wynford Drive, Don Mills, Ontario M3C 1J7). In either case, please specify that the donations are for the"PWS&D Africa Famine, Relief and Rehabilitation Account".

It is hoped that Presbyterians will contribute to the solving or easing of the famine situation by prayer, awareness-building and financial donations.

- Richard Allen is a medical doctor who has worked in community health overseas with The Presbyterian Church in Canada in Nepal and Pakistan. At the time of writing this article, Rick was acting director of Presbyterian World Service and Development.

A Thanksgiving Service

Joy, Prayer and Thankfulness

by Frances Nugent

As we gather for worship, let us pause and think on these words from I Thessalonians 5:16-18*:

> *"Be joyful always, pray at all times, be thankful in all circumstances. This is what God wants from you in your life in union with Christ Jesus."*

Call to Worship: (Psalm 67:5-7)

Leader: May the peoples praise you, O God;

People: may all the peoples praise you!

Leader: The land has produced its harvest;

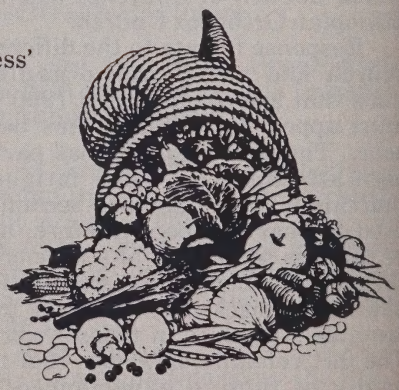
People: God, our God, has blessed us.

All: God has blessed us;
may all people everywhere honour him.

Be joyful always

Hymn: #46 'Give thanks to God' •

Scripture: Matthew 5:1-12 'True Happiness'



Prayer: Be joyful!!
Be happy!!
Rejoice!!
Such enthusiasm!
Me, Lord? Me?
With the laundry to do,
cookies to bake,
the cat to feed, and....
Oh, forgive me, Lord!
Of course, ME!!
For my joy is you, Lord.
My happiness is from you.
What precious gifts they are!
Thank you, Lord.
Thank you! Amen.

** All scriptures references are from the Good News Bible.*
• All hymns and responsive readings are from the Book of Praise.

Pray at all times

Scripture: Luke 18:1-8 'The Parable of the Widow and the Judge'

Prayer: #428 'Tis not to ask for gifts alone'
Group A read verses 1 and 2
Group B read verses 3 and 4
All read verse 5 in unison

Hymn: #431 'What a friend we have in Jesus'

Be thankful in all circumstances

Responsive Reading: #655 (Psalm 111) 'I will thank the Lord'

Prayer Hymn: #98 'For the beauty of the earth' (remain seated to sing)

This is what God wants from you in your life in union with Christ Jesus

Scripture: Colossians 3:12-17 'New Life'

Prayer: (#568 in Book of Praise 'Now join we to praise the Creator') - may be read by one person or in unison.

Hymn: #60 'Let us with a gladsome Mind'

Benediction: "Be joyful always, pray at all times, be thankful in all circumstances.... The grace of our Lord Jesus be with you." Amen. (I Thess. 5:16-18a, 28).

In Memoriam

Grace Lee

Miss Grace Yut Sew Lee died on May 10, 1990 after a brief illness. Born in Victoria, B.C. in 1902, Miss Lee returned to China as a young child with her family. She was educated in China and, overcoming opposition and adversity, she converted to Christianity.

Grace attended normal and theological schools in Canton, China and spent several years teaching in China before returning to Victoria in 1928. In 1931 she was appointed kindergarten teacher with the Chinese Presbyterian Church led by the WMS (WD).

For the next 34 years Miss Lee or "Lok Goo" as she was known, a form of endearment meaning "sixth auntie", taught the children of the Chinese community in Victoria. During those years more than 3,000 children passed through the classes. She taught many children of her former pupils and took great pride in all their achievements.

Miss Lee also established a young women's auxiliary in the Chinese Church.

In 1965 due to failing eyesight she took an early retirement from teaching but continued to be active within the Church.

Recently, in spite of increasing visual problems, Miss Lee learned to swim at the CNIB swim programme.

Grace is survived by two sisters, two brothers and their families.

- Grace Lee

Doris Sinclair

Doris Sinclair died suddenly on June 4, 1990. Her husband predeceased her in 1981. Prior to his passing, Scott served for many years as Clerk of Session. She is survived by two sons, one daughter, three grandchildren and two great-grandchildren.

Doris was a native Albertan and a most devoted member of Grace Church, Calgary. She held various offices in the "Women's Fellowship", the "North Graces" and the Elizabeth Rae Missionary Society, as well as having been President of both the Calgary Presbyterial and the Alberta Synodical (mid-late 60s).

Doris was true to faith; she will be sorely missed by all who were privileged to know her.

Giollo Kelly Retires

On September 7, 1990, Giollo Kelly completed 38 years of committed and caring service in the Presbyterian Church in Canada.

Born in Northern Ireland, Giollo emigrated to Saskatchewan at an early age with her parents. As a young adult she was found in leadership positions in the Church. It was through a trip to Toronto as Secretary for the WMS (WD) Saskatchewan Synodical that Giollo was invited to become secretary to the Rev. Dr. James A. Munro in the General Assembly offices. Dr. Munro had responsibility for mission in Canada.

Giollo began working on September 8, 1952, and with her gifts for organization and administration, was soon promoted as Dr. Munro's assistant.

In 1961 Giollo was appointed Executive Director of National Missions with the WMS (W.D.). When the General Board of Missions and the WMS integrated some of their operations, and the Board of World Mission came into being on July 1, 1971, Giollo became the Canada Secretary for Special Ministries, and in April 1983 Secretary for Canada Operations. Her responsibilities included oversight of grant requests for aid-receiving congregations and support for francophone, native and ethnic ministries. Also, she prepared and managed the major section of the BWM's annual budget.

Giollo has been a faithful member of St. John's congregation, Toronto and was ordained an elder in 1966. She has taught Sunday School, been Superintendent of the Church School, organized services of worship for patients at Riverdale Hospital and set up a fellowship hour following morning worship at St. John's.

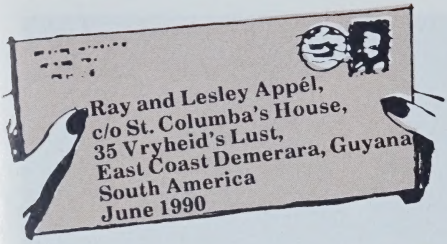
Giollo Kelly (left) receives gift of a brass and glass lamp from Eileen Parish, Chair of BWM (right) at the BWM Annual Meeting.

In spite of a busy work load Giollo successfully completed the requirements for a B.A. degree (University of Toronto) and an M. Div. degree (Knox College).

Giollo looks forward to more time for gardening which she has always loved, to travelling and continuing to enjoy the theatre and good music.

As Giollo leaves full time employment in the Presbyterian Church, much gratitude goes with her for her committed and caring service, and for her compassion for the welfare of the mission work of the Church.

Dear friends,



It's hard to believe that we've been here for about eight months.... We arrived in October of last year and spent the first while getting used to our surroundings. We did a lot of travelling and met many people from one end of the Guyanese coast to the other.

In November we moved into a small house located on the Guyana Presbyterian Church's main compound. During November and December, we began to travel to various Parishes and do workshops throughout Guyana. The Guyana Presbyterian Church has eight Parishes: Essequibo Coast, Essequibo Islands and Bartica, West Demerara, East Demerara, Mahaica, New Amsterdam/West Berbice, Lower Corentyne and Upper Corentyne.

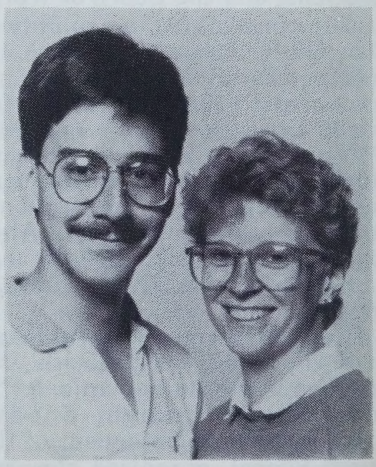
January brought some changes to our living situation. On January 18, we returned to Better Hope and found that our house had been broken into. Most of our personal items were taken as well as all the electrical appliances.

It was a very difficult period for us, but January also brought some visitors from St. Andrew's-Chalmers Presbyterian Church [Uxbridge, Ont.] to Guyana. On January 26, Rev. Harry Waite, Doris and David Noble, Jim Wallace, Anne Phillips, John Pellis, Bernie Joosten, Reg Tomkinson, and Howard Waite came to do some major renovations on the Church Compound.

February and March seemed to rush by quickly as we were kept quite busy doing workshops and various services. One of the more exciting and fun adventures for us involved a group of children. We wrote and had the children act out an Easter play. The kids had never acted before, and most of them had never even seen a play. March 18 was a day of celebration with Ramdeholl Memorial Church as we joined in sharing the 75th anniversary.

April was the beginning of yet another change. Lesley had to go to Canada for medical reasons. And it wasn't until seven weeks later that she was back in Guyana. Unfortunately she missed Easter because it is celebrated with kite flying along the seawall by literally thousands of people.

A Training Programme proposal was finally accepted by the Presbytery in May and our main task is really only beginning We plan to



- Ray and Leslie Appél

Photo: Wulf Kutnahorsky

train 17 people from all across the country. Along with this, we will also put out a newsletter here in Guyana about once a month that will keep all informed as to what is happening with our tasks here....

Meanwhile, Guyana continues on rather shaky ground. Since we arrived, Guyana has been designated as economically the "poorest country in the Western Hemisphere". It's amazing how people manage to survive.

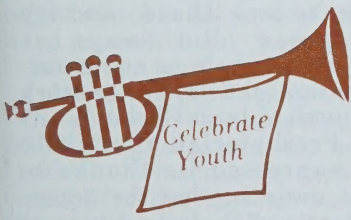
The average wage is about 80¢ American per day (about $40 Guyanese). When we first got here, one U.S. dollar was worth 42 Guy dollars. Today one U.S. dollar is worth about 63 Guy dollars.

Migration continues to be strong. Official figures say that 1000 people are leaving Guyana per month! One person leaving next week told us this morning that he is moving to "look for better pastures...."

Through the poverty, soaring food prices, hopelessness, injustices, corruption, electricity problems, poor drinking water, it still amazes us that the people cope at all.

For the most part we enjoy our work here, and we look forward to seeing many of you sometime in the future.

Love,
Ray and Lesley



Helen Tetley Retires

Equipping the Saints for the Work of Ministry

The words above come from Paul's letter to the Christians at Ephesus, chapter 4 verse 12. As I began to think about what I would write in this particular column by way of a tribute to one of the staff who is retiring from the Board of Congregational Life of The Presbyterian Church in Canada, I thought of these words because they describe what her task has been in one way or another for 28 years.

Twenty-eight years may sound like a long time to some who read these words. One thing I know for sure is, that many changes have been made in the church over those years, and much help has been given to leaders and teachers in the church, thanks to the work of Miss Helen Tetley.

It seemed fitting that the tribute should appear in this column because a great deal of her work in

- Helen Tetley receiving Honorary Degree at Knox College.

the Presbyterian Church in Canada has involved young people. She began as "National Secretary for Teenage Work". Helen started her work at a time in our history when changes were being made in youth work. The fact that she became known as "The National Secretary for Teenage Work" was one of the important changes. Other Secretaries before her had been called the "Secretary for Girls' Work" and their work was closely connected to programmes such as CGIT and Girl Guides which are for girls only. Appointed jointly by the Women's Missionary Society and the Board of Christian Education (as the BCL was known then) she worked a great deal with the WMS (W.D.) in setting up Training Centres and other leadership events across the country. With the Board of Christian Education she was directly involved with the selection of Church School curriculum and represented the Presbyterian Church in Canada on many international and ecumenical groups that were responsible for the writing and distribution of curriculum that were recommended over the years.

Before her appointment as Secretary For Teenage Work Helen had served overseas in the Sudan for eight years, and three years in St. Andrew's Presbyterian Church in Owen Sound, Ontario. She has always had a keen interest in what is happening in the Church around the world and has travelled extensively in order to learn first hand the problems faced by people in Canada and overseas in relation to communicating the gospel to all ages.

For some of us it will seem strange not to see Helen Tetley in the offices or at meetings. For many of us she has made a real contribution to our growth as she challenged us to look ahead and try something new. But always her aim has been to help us equip ourselves for our ministry in the work of the Church of Jesus Christ.

The Presbyterian Church in Canada expressed its thanks to Helen by awarding her the honorary Doctorate of Divinity degree at the last Convocation of Knox College in the Spring of 1990.

The best way we can express our thanks to her for all she has done is to continue what she has started by taking up the challenge and continue to grow and improve and pass on to others what we have learned.

Lois Powrie

Available from: WMS BOOK ROOM
50 Wynford Drive,
Don Mills, Ontario
M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

SLOW DOWN, MOSES *by David Steele. Published by Augsburg. 1990. Price $9.75.*

This book is subtitled "A Lighthearted Look at People in the Bible". The author suggests in the Preface that you should be sure to study the scripture passage *before* you read what he has written. In the preface he also gives a description of how we generally treat Bible study: "We talk about 'serious Bible Study' and that's what our study is: terribly serious. Groups of earnest Christians sit on straight-backed chairs; frowns touch their brows; pious words cross their tight lips - that is Bible Study. It is seldom much fun.

"What if we learned to read the Bible with a sense of humour?.... We might discover all sorts of things we have missed in our "serious" study. It is worth a try."

He closes the Preface by saying: "The approach we are taking (in this book) is lighthearted but not lightheaded. It intends to make Bible reading fun but does not make fun of the reading or make it funny. We are simply taking God's gift of humour to open up the Word. A person sometimes sees more clearly with a twinkle in the eye." When you pick up this book you immediately start to read the poetry it contains and I would agree with the author that it is an approach which touches your funny bone. In your mind you begin to think about the many ways you could use it with different age groups. But be sure, as the author suggests, that you read the small print at the top of each new poem which identifies the portion of scripture which the author is paraphrasing and then read the poem. By reading both together you get a new insight into the message from the Word of God.

Lois Powrie

TONGUES OF FIRE: POWER FOR THE CHURCH TODAY, Studies in the Acts of the Apostles *by Clarice J. Martin. Published by Horizons, Presbyterian Women, USA. Price $2.95.*

This study is based on the "Acts of the Apostles", or as some people think of this book, on the "Acts of the Holy Spirit". Throughout the study the author stresses that it is "God's Holy Spirit in the lives of all believers who empowers Christian living and the proclamation of the message of salvation".

Instead of tracing the activities of Peter and Paul and others in the early church, Dr. Clarice Martin focuses on the major themes of Acts. Each chapter ties together the theme as found in the Old Testament, in Luke's Gospel, in Acts (written by Luke) and with information about beliefs and practices from the ancient world.

Each lesson deals with the activities of the early church as its members were empowered by the Holy Spirit. They were empowered for prayer; for discipleship under trial; to proclaim salvation for all; for justice in social relationships; for partnership between women and men; for hospitality on the journey; to show love through responsible

stewardship and to be God's witnesses.

Interspersed through each study are questions and ideas for discussion and consideration for applying these themes in our lives today. Each chapter concludes with a hymn, a poem or a meditation which could be used as a basis for a worship service. In addition, there are Bible study aids for each lesson.

This book would not be satisfactory as a reading book. It is definitely set up as a study with a wealth of material and helpful guidance for group study and discussion.

Mary Peckover

MEETING JESUS IN EVERYDAY LIFE *by Clair Woodbury. Published by Novalis/Wood Lake Books. Price $12.95.*

In this book we are taken on a religious journey through the ministry of Jesus as told by Luke. The love of God has no limits - Jesus is shown reaching out to those at the bottom of the social ladder and at the same time attracting some associated with the imperial court. What Jesus taught and how he lived has given us a code of ethics we would do well to follow.

The author substitutes the phrase "Community of God" or "God's Community" for Kingdom of God, and points out that the first step towards this community is human repentance in which people move towards God. "The Kingdom of God", he states, "is everyone's destiny, not a place of reward for some favoured few." This community of God will include new and just ways for people to relate to one another. They will help one another, care for one another in deeper ways. They will be partners with one another and partners with God.

He refers to today's institutional Church and Paul's description of the Church as the body of Christ. Therefore, he says, Jesus is alive today whenever there is a movement for which he is the living centre. When Church leaders are motivated by Christ's spirit, when councils are guided by Christ's teaching, when members are motivated by Christ's love, Jesus is alive.

"Jesus is alive in the Church to the extent he empowers us to take the same journey he took and to attain, in our own way, the abundant life he attained as a result of his journey."

Helen Young

JMS CELEBRATES 20 YEARS OF SERVICE

Toronto - The John Milton Society for the Blind in Canada (JMS) is marking its 20th anniversary with an *Ecumenical Thanksgiving Service at Metropolitan United Church, 60 Queen St. East, Toronto October 14, at 3:00 p.m.* Dr. Lois Tupper will speak and a new hymn for the JMS will be introduced. Refreshments and further celebrations in Metropolitan Church's Chancel Room will follow.

The John Milton Society was launched in Toronto in 1970 by Christian Educator Dr. Nelson Chappel and a group committed to the cause of accessible inspirational materials for blind and visually impaired Canadians. JMS magazines in large-print, cassette and braille form - INSIGHT, INSOUND and IN TOUCH - followed. These interdenominational publications, unique in Canada are offered free on request to 4,000 blind and visually impaired people. A cassette lending library, LIBRARY IN SOUND, is also available.

Join us on October 14 to celebrate this important milestone!

NEWS

MIGRANT WORKERS IN JAPAN ABUSED

In the wake of an ecumenical fact-finding mission to Japan under the auspices of the World Council of Churches and the Christian Conference of Asia, that mission, the Christian Coalition on Refugees' and Foreign Migrant Workers' Issues, and the Forum on Asian Immigrant Workers, issued a joint appeal for action because 'the basic human rights of Asian migrants in Japan are not being upheld'. The mission visited Tokyo, Yokohama, and Kawasaki (13-18 June).

The appeal describes as 'shocking' the situation of Asian women in the Japanese entertainment industry, including some sold into forced prostitution, 'virtual prisoners of their employers'. It voices concern that since 1982 fewer than 200 people have been accepted by Japan as refugees under a 1951 UN convention. It also observes that as 'recipients of Japanese aid and investment, Third World governments choose to close their eyes when their own nationals are abused and exploited.' [EPS]

CONSULTATION ON RACISM

Toronto - A five-day international consultation on racism ended today (May 18, 1990)with a call on churches to take a major role in combatting racism in all its forms.

"Many individual church people and church organizations have worked to combat racial injustice as our presence here together shows," said the conference statement. "Nevertheless, the church, like other institutions, has also acted to uphold and defend white racist domination. The church must look inside as well as outside and learn to communicate its concerns and anti-racist action."

The consultation was sponsored by the Programme to Combat Racism of the World Council of Churches and by the Canadian Council of Churches. The WCC has eight Canadian church members and the CCC has 16 Canadian church members.

In plenary discussions and focus groups, the consultation looked at racism in media, education and the church, along with aboriginal land rights.

NEPAL RELEASES RELIGIOUS PRISONERS

In the capital Kathmandu, King Birenda of Nepal announced last month that the government has released and dismissed the cases of all people convicted or awaiting trial for 'religious activities' in the kingdom north of India. Ram Chandra Paudyal, a government spokesperson, said that includes 29 Nepalese Christians, including some jailed for proselytizing. Of the 18.5 million people in Nepal, where Hinduism is the official religion, about 90 percent are Hindus, and half the rest are Muslims. Estimates of the Christian population range from a few thousand to tens of thousands. The royal announcement comes in the context of notable political

changes in the kingdom, including the end of a three-decade-old ban on opposition political parties. [EPS]

BWMS APPOINTS GIFT INITIATOR

A two-year search for the right person to initiate new strategies of mission and ministry among younger women of Baptist churches in Ontario and Quebec ended with the appointment of Judy Webb as GIFT Initiator.

This new full-time Baptist Women's Missionary Society staff position grew out of the Society's eagerness to make mission vital, active and personal to women under 45. Several years ago the BWMS set up a Task Group for Younger Women which has given shape to the GIFT Initiative. GIFT, an acronym for Growing in Faith Together, expresses the group's belief that Christian women of all ages have much to share and learn from one another in their walk with God and in their outreach to families, neighbours and the world community.

As GIFT Initiator, Judy will communicate the vision and purpose of GIFT to women in Baptist churches. Her task will be to identify and interpret styles of mission and ministry significant to young women in the Canadian context in the 1990s and to plan leadership training programmes.

CCC WELCOMES NELSON MANDELA

The Canadian Council of Churches issued a statement June 15, 1990 to welcome Nelson Mandela to Canada.

Extending a warm welcome to Mandela, deputy president of the African National Congress of South Africa, the Council applauded Mandela's efforts in the worldwide struggle for freedom, peace and social, political and economic justice.

"We must not forget, however," the statement said, " that Mr. Mandela comes to us representing people who are still shackled by the chains of apartheid. The legislation which backs apartheid - the Land Act, the Population Registration Act, the Group Areas Act - remains, and South Africa's black majority is still denied the right to vote."

The Council warned that while some positive steps have been taken to dismantle apartheid, new interim security measures which, according to the South African Council of Churches, will "actually increase the reality of repression" in South Africa, were announced by President F.W.de Klerk.

"In the face of what may be a series of political manoeuvres by the South African government, designed to appease Western governments, Canadians and their government must maintain, and if necessary, increase pressure on South Africa through economic sanctions. It is this pressure, after all, combined with the heroic resistance of the South African people, that has forced President de Klerk to move as far as he has."

RUSSIAN ORTHODOX PATRIARCH CHOSEN

Metropolitan Alexy of Leningrad and Novgorod, 61, was elected this month as patriarch of the Russian [Eastern] Orthodox Church. He was chosen over two other nominees, Metropolitans Filaret of Kiev and Vladimir of Rostov, in a secret ballot at a special ROC Local Council called to choose a new church leader after the death last May of Patriarch Pimen. [EPS]

WMS highlights

SYNODICAL NEWS

The Annual Meeting of **Manitoba & Northwestern Ontario** Synodical was held April 20-21 in First Church, Brandon, Manitoba. "Spring into Action" was the theme. Joan Sampson, President of the Society, was our Guest. She challenged us to think of ways we could fulfill our Purpose as members of the WMS. Three gentlemen joined us for the first time as WMS members.

The following day, Joan Sampson, together with Blake Carter, AEC chaired a forum on the future of our Society and the Task Force on Restructuring. President Margaret McCutcheon challenged us to be committed, to accept challenges, evaluate changes and then communicate to those around us in our own Society and our congregations.

The Annual Meeting of **Saskatchewan** Synodical was held in St. Andrew's Church, Swift Current, Sask. on April 17-18. President Marguerite Hyndman, Qu'Appelle, conducted the sessions.

Special guests were Joan Sampson, President of the Society; Donna Wilkinson, AEC; the Rev. Martin Wehrmann, Yorkton, representing the Synod of Saskatchewan and the Rev. Joanne Slote, minister at Qu'Appelle/Indian Head.

Theme of the meeting was "A New Decade - A New Vision".

Joan Sampson spoke at the opening service and installed the Synodical Officers on Wednesday afternoon. Rev. Slote conducted the opening worship and communion service on Wednesday morning.

A session was held on the Glad Tidings magazine.

The Annual Meeting of **Quebec and Eastern Ontario** Synodical was held April 18-19 at Knox Church, Vankleek Hill, Ont., the theme, "Witnessing in Harmony."

The meeting was constituted by President Verna Pope. Devotions were led by Montreal and Brockville Presbyterials and a singsong was led by Wilma Vanderwal accompanied by Gloria Purcell.

Guest speakers were the Rev. Linda Bell, who was a delegate to the WARC conference in Seoul, Korea, and Kathy McCosham, a teacher of deaf and blind children.

A workshop on the duties of officers was presented in the form of a skit by AEC Beth Ann Yando, who also installed the officers.

"Vision for the 90's - Mission Education" was the theme for the 43rd Annual Meeting of **Hamilton-London** Synodical held at Paterson Memorial Church, Sarnia, Ontario.

The theme was carried out in the form of four workshops: "Work of the Educational Consultants" with Evelyn Murdoch and Helen Sinclair, "Mission Education" with Frances Nugent, "Glad Tidings" with Rosemary Doran, and "Finance" with Helen McLeish, Treasurer of the Society.

A cantata "The Little Tree" was presented by the Sunday School and Senior Choir of the Laurel-Lee St. Matthew's Church, Sarnia.

Other highlights included Council news presented in the form of a panel discussion, chaired by Frances Nugent; a skit "Catch the Spirit, Pass the Word" to publicize Kintail Ladies Camp, presented by Bruce-Grey Presbyterial, and. Bible study, under the leadership of Norma Goldsmith, focussed on the Samaritan woman, "A Most Unusual Missionary".

President Margaret Strang challenged the women to let the courage and witness of the WMS pioneer women be their inspiration and encouragement to go forward into the 90s.

Hazel Stalker, member of Council installed the 1990-91 officers.

The 43rd Annual Meeting of **Toronto-Kingston** Synodical was constituted by Synodical President Mary Jack in St. Andrew's Church, Kingston, Ontario on April 21-22. The theme was "The Face of God". Highlights included Bible study led by AEC Lynda Reid, singsongs led by Evelyn Forsythe, Gananoque and entertainment by Russ Walker, impersonating Mark Twain. Guest speaker was Larry Turner.

The officers were installed by Lynda Reid. All officers and delegates attended the Sunday morning worship.

PRESBYTERIAL NEWS

London Presbyterial held a "May Retreat" at Pearce Williams Christian Centre, Iona. The theme for the day was "Women of Vision-Prayer".

Mary Carmichael and Margaret McCullough, Bethel, presented the opening devotions. Barbara Weir, Presbytery hospital chaplain, spoke on "Prayer". Groups studied the theme, emphasizing the place prayer fits into our vision for the church and the WMS.

A recreation period featured exercises and dancing under the capable direction of Katherine Eichenberger. "Singspiration" and a video presentation from the 75th anniversary of the WMS rounded out the programme.

"May Retreat" was chaired by Mary Henderson, who along with Jean Middleton was in charge of arrangements.

The third Annual Meeting of **South Saskatchewan** Presbyterial was held in St. Mark's Church, Moose Jaw, March 23-24.

Mae Morris, President, welcomed delegates and greetings were given by Marg Hyndman, Synodical President; Jean Crook, St. Mark's Church; and Grace Henderson, for the Presbytery of Assiniboia.

A singsong (with accordian accompaniment) preceded the evening worship. Mary Findlay led the worship service based on the meeting's theme "Are You Connected to the Source?".

The Rev. Bob Wilson, Superintendent of Missions, spoke about his trip to Africa and showed slides.

The Rev. K. Humphrey, minister of St. Mark's Church, conducted the morning communion service. Donna Wilkinson, AEC, presented a challenging Bible Study on the theme.

The Annual Meeting of **Kingston** Presbyterial was held in St. Andrew's Church, Stirling, Ontario on May 2. The theme was "Working for You".

Mary Kingston, outgoing President and Lynda Reid, AEC, presented the executive officers with a corsage and pin in appreciation of their work. Mary also presented each with a lighted candle saying, "this candle is your light".

After lunch Mrs. Bessie Button

introduced guest speaker, the Rev. Dr. Stanley Self.

The Rev. Bruce Cossar of Stirling Church installed the officers.

Closing worship was presented by St. Andrew's Church, Belleville.

The Spring Rally of **East Toronto** Presbyterial was held April 30 at St. John's Church, Milliken, Ont. Esther Powell, accompanied by Lillian Reesor, led in a time of singing as people gathered. Gladys Ghany and Ruby Shaima from St. John's conducted the devotions based on John 21 and asked the question "Are the WMS alive today?"

Marjorie Hay, Chair of the Board of Armagh, spoke on "Who Cares", an excellent presentation on the future of Armagh as a home for abused women and children.

The Rev. Dr. H. Wade, minister of St. John's, gave a short history of the church and closed the meeting with prayer.

The annual Friendship Tea of **Westminster** Presbyterial took place at St. John's Church, White Rock, B.C., with the women of St. John's acting as hostesses.

-Grace Murdoch receives an honourary membership pin from Past President Molly Doka of Westminster Presbyterial. Grace has served the WMS for 27 years in various capacities.

The programme featured songs by Kelly Beazley and a tribute to Dr. Hildur Hermanson recently honoured with a doctorate from the Vancouver School of Theology. Dr. Hermanson graciously summed up the experience by saying "I am overwhelmed by the love and kindness shown to me by the members of the WMS. Thank you all."

President Laurie Jackson gave a lively and interesting summary of her attendance at the recent Council meeting.

Sarnia Presbyterial Spring Rally was held at Knox, Centre Road Church on May 22 with Betty Hetherington, Presbyterial President, presiding. Marie Smith of Strathroy led in an opening hymn-sing and Ann McLean sang two solos. Guest speaker was Mary Jane Bisset, church extension diaconal minister for the Presbytery of Hamilton with the congregations of Heritage Green, Stoney Creek and St. Paul's, Burlington. The closing worship led by members of the WMS of Laurel Lea-St. Matthew's Church included a thought-provoking skit by Dorothy Neal and Bonnie Arbor called "You in the pew beside me".

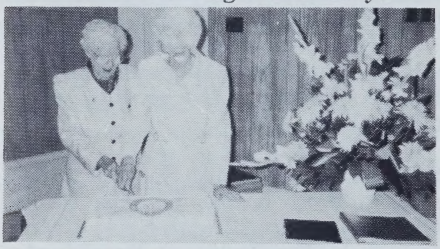
LOCAL EVENTS

The Lawrie Cormack and Arvilla McGregor WMS auxiliaries of **Knox, Oshawa**, Ontario held their annual Thankoffering service on Sunday May 6.

Guest speaker was June Stevenson, Editor of Glad Tidings, who told of her recent trip to Ethiopia. She explained the importance of water in our lives to the children during Youth time. In her sermon she described details of the famine and the attempts to bring food and medical supplies into areas torn by civil war.

Following the worship service, many gathered in the West Hall for lunch and cake.

Rev. Marshall Jess, minister of Knox, described his appreciation for the contribution to the mission of the Presbyterian Church in Canada given over 50 years by the women of the Arvilla McGregor auxiliary.



- Left: Dorothy McDonald, present member of longest standing; right: Ethel Hall, former president of the Arvilla McGregor Auxiliary of Knox. On the table are the first minute book and the history of the auxiliary which was prepared by D. McDonald.

The **Knox** Presbyterian Women's Group of **Port Alberni**, B. C. held their annual spring Festival of Joy and Thankoffering service on April 4, in their church hall. The theme was "The Gift of Remembrance".

The Festival of Joy committee provided a programme of scripture readings, hymns and inspirational readings.

- President Ellen Baird, Knox, Port Alberni at Festival of Joy.

President Ellen Baird, welcomed everyone on behalf of the Knox Presbyterian Women and coffee and cake was enjoyed by all.

On April 29, the Ada Adams Auxiliary WMS, of **St. David's** Church, **Kelowna, B.C.** took part at both of the morning services presenting a summary of the life and work of Hildur Hermanson, retired missionary.

At the 11 a.m. service a Life Membership Certificate was presented by Eileen Parton to Joan Monteith, President of Kamloops Presbyterial, in honour of Hildur Hermanson. Miss Hermanson was the first woman and the first Presbyterian to be a recipient of an Honorary Doctorate from the Vancouver School of Theology on May 2.

At the regular meeting of the WMS of **Fairview** Church, **Vancouver**, B.C. on May 3, Edith McCallum, President, presented a book on the history of Vancouver to Margaret Walker for her work as President of B.C. Synodical.

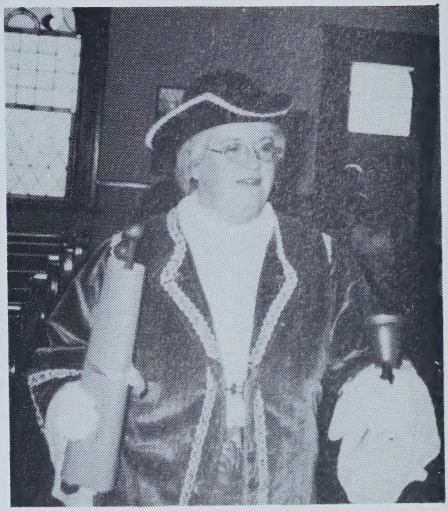
Guest speaker, the Rev. C.C. Tong, Chaplain to the Mission to Seamen, spoke on his work at the Port of Vancouver. His work includes holding services for the

-Left to right: Edith McCallum, President of Fairview WMS; Rev. Jack Mills, Minister of Fairview Church; and Margaret Walker, Past President of B.C. Synodical.

seamen, visiting some in hospital and helping them in various ways.

On May 27, the WMS conducted the morning service. Two Life Membership Certificates and Pins were presented to Janet Sinclair, a faithful WMS member and to the Rev. Jack Mills for his interest in the WMS. Rev. Mills gave a challenging address.

Remember 1989?



This picture taken at the Kingston Presbyterial Annual Meeting, April 1989 shows Presbyterial Literature and Glad Tidings Secretary Barbara Best. With her authentic outfit she brought a touch of ancestry to the meetings and helped celebrate the 125th Anniversary of the WMS.

In The World - BWM News

CANADA

The congregations of Grace Church, Castlegar; St. Andrew's Church, Slocan; and Slocan Valley Community Church in the Presbytery of Kootenay, received a new minister in July. The Rev. **Murray L. Garvin** who served faithfully for seven years as Secretary for Education for Mission, the Board of World Mission, responded to the challenge. Our prayers and well wishes are extended to Murray and this three-point charge as they worship and work together to do God's will for His people and His church.

In Remembrance

Miss Margaret Didmond,
Alberton, Ont.

Mrs. Rena Paul,
St. Andrew's, Carleton Place, Ont.
(mother of Rev. Larry Paul of Perth, Ont.)

Mrs. James (Ethel) Young,
St. Andrew's, Cobourg, Ont.
(widow of Rev. James Young)

Mrs. Edna McIntyre,
Argyle, Crinan, Ont.

Mrs. Marion Sanderson,
St. Mark's, Don Mills, Ont.

Mrs. Linda Hendrie,
Mrs. Eliza Morrison (108),
St. Andrew's Home, Montreal, Que.

Miss A. Lindsay,
Knox Crescent, Kensington & First, Montreal, Que.

Mrs. Claire (Lillie) McHaffie,
Mrs. Rae (Catherine) Myers,
Knox, Morrisburg, Ont.

Mrs. Ian (Ella) McLellan,
St. Andrew's, Mount Forest, Ont.

Mrs. Eileen Sinclair,
Erskine, Ottawa, Ont.

Miss Eva Bilbe,
St. Giles, Ottawa, Ont.

Mrs. Georgina Broughton,
Paris, Ont.

Mrs. Joe (Adeline) Hackett,
Knox, Ripley, Ont.

Mrs. Dorothy Ross,
Laurel Lea-St. Matthew's,
Sarnia, Ont.

Mrs. Kathleen Cameron,
Dovercourt-St. Paul's,
Toronto, Ont.

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Mrs. Andrew (Grace) McTavish,
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GLAD TIDINGS

OCTOBER 1990

Inside: Gospel, Culture and the Media.

Volume 66 No. 8 **GLAD TIDINGS** October 1990

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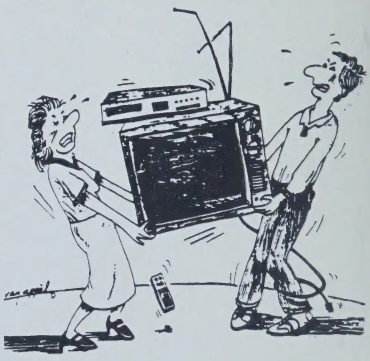

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
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On saints, symbols and celebrations....

The accompanying photograph was a potential cover picture. As I put this issue together, I had to ask myself what such a photo would communicate to everyone who receives this magazine.

Persons in North America will easily associate the jaunty pumpkin figure with harvest time, Thanksgiving Day or even Hallowe'en. In Canada, Thanksgiving Day, a day set apart for giving thanks to God, is celebrated on the second Monday of October; in the United States, it is the fourth Thursday of November. And, in North America, autumn is harvest time.

Though the numbers of family farms are dwindling and suburbia is robbing the countryside of arable land, in many areas crops are still gathered and stored for the winter. Pumpkins dot the drying fields with orange. Soon, they will be transformed into pies and Jack-o'-lanterns for Hallowe'en celebrations on October 31 when North American children go "trick or treating" on the eve of All Saints' Day. This feast, peculiar to the west, celebrates all the Christian saints, known or unknown. In the east, it is observed the first Sunday after Pentecost. All Souls' Day, commemorating the souls of the faithful departed occurs November 2.

In the early English Church Lammas Day occurred August 1 when bread made from the first ripe corn was consecrated at mass, probably in thanksgiving for the harvest.

People in countries like Guyana, Malawi or Taiwan who get the *Glad Tidings*, may regard the photo as an unintelligible caricature, as strange to them as the celebration in England of Guy Fawkes Day on November 5, when a grotesque figure was burned in effigy.

It seems to me that if the mission we share through our church publications and our fraternal relationships with other Churches is to be authentic, it must at least attempt to speak to people of all cultures and customs, and to address our common reality in Jesus Christ. Communicating our own culture is an acceptable way to share with others, as long as we don't ignore or denigrate the reality of their situations.

Thanksgiving Day, and harvest, are not celebrated the same around the world. The first Thanksgiving in North America was celebrated in the Plymouth colony sometime during November 1621. A year earlier, the Pilgrims had landed on the shores of Massachusetts Bay, New England on the ship, the Mayflower.

Those who survived that first arduous year wanted to give thanks to God for their lives and for the crops their labours, and their new land, had produced. Originating in Holland and England, these pioneers may have celebrated the traditional Harvest Festival which probably had its origins in the Feast of Tabernacles when the people of Israel expressed their gratitude to God as the giver of every good gift.

...continued on page 26.

-Delegates join hands at World Association for Christian Communication.

Restoring Community in a Broken World

by Ann Milne

Representing 80 countries, some 450 delegates travelled to Manila, Philippines to attend the World Association for Christian Communication (WACC). We gathered to address and to explore the theme "Communication for Community". As a whole group we were asked to "reflect on the problems and potential of communication today, and to look at ways in which it can be used to restore community." Four sub-themes helped us to focus on the main one: Participation, Culture, Prophecy and Liberation. From these sub-themes speakers from several parts of the world shared their story.

As I looked around the ballroom where we met, I was astonished that all five continents were represented, and that there were delegates from countries where communication of any form could place their life in jeopardy. Journalists, writers, editors, teachers, ministers, those involved in Christian broadcasting, radio, television and mass media came from countries that were both peaceful and afflicted with war and oppression. As a Christian body each one came to search for ways in which communication could help restore community in a broken world.

Communication is a life-line which should be used to its maximum potential. Yet, we in the West tend not to want to share it with others. We hesitate over how much information should be shared. On a recent talk show about multiple personality disorder as a result of child abuse, the hostess towards the end of the programme, urged the television audience, mainly the children and youth to tell someone if they had been abused. As she was urging the audience, a blurb came across the screen, "This show may not be suitable for children, parental discretion is advised."

For many years, churches in the Third World, especially in those nations caught up in turmoil, conflict

and oppression, have been deeply involved in the plight of their own people. Carlos Valle, the WACCs General Secretary pointed out that "we are facing so many problems, such as the growing gap between rich and poor and the concentration of power in the hands of so few".

The church in these countries is constantly struggling to free the people, in order that they as individuals may live in the image of a loving God. Through modes of communication such as television, radio, mass media, cassette ministry, printed literature, and teaching, the church is slowly reaching the oppressors so that they will be moved to free the oppressed. William Fore, WACCs President, feels that only through liberation can there be improved communication "both for the rich and poor, the outcasts and the powerful".

According to keynote speaker Pierre Babin, communication involves participation. We should all be like Christ who spent his ministry among the people of his day. "Modern evangelization is no longer an imparting of ideas but a sharing." This approach was evident among the delegates from South Africa. Because of the uneasy relationship between South Africa and the Philippines, the Filipino government was not going to issue visas. Pressure from local churches and the WACC resulted in visas being granted while those persons were en route. Throughout the Congress these participants, both black and white, used song, dance and personal stories to share the struggles of their homeland.

One white South African, as a child, saw her father whip a black man and kill another for stealing. She was horrified to learn that her father was proud of his actions. She has since turned her back on

"Modern evangelization is no longer an imparting of ideas but a sharing."

apartheid and her own family. She has joined with her black brothers and sisters in their struggle for freedom. On another occasion following the African National anthem, every delegate lifted their arms, making a fist in the sign of the African National Congress to symbolize freedom. We were asked "to become an ambassador for the oppressed peoples of Africa" as well as for those elsewhere.

The Roman Catholic and a number of mainline Protestant churches within the Philippines, have been attempting to find ways to cultivate the various cultures that make up the Filipino people. Pauline Webb of England sees mass media as having the power to either 'cultivate or crush cultures, encourage interaction or impose imperialism, bind people or tear them apart'.

Encouraging the people to use their own music, dance, drama and programmes the church is slowly attempting to bind the people together and to restore their culture. Students from the Asian Institute of Liturgy and Music in Manila shared their culture through song and dance. Another group of young people expressed through drama, 'how good is able to conquer evil in the community'. A third group portrayed the historical struggles the Filipinos have endured over the past several hundred years.

The struggle for liberation can be seen among many nations. Dr.

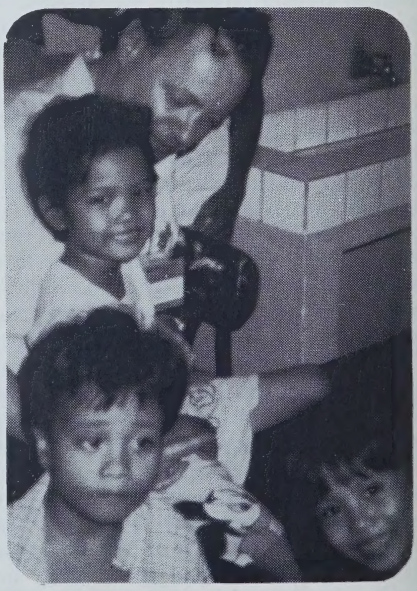
Mass media has the power to either cultivate or crush cultures, encourage interaction or impose imperialism, bind people or tear them apart.

Miguez-Bonino, from Latin America "denounces the monolith of power built over the years by the 'non-poor'-cultural dictators and exploiters in whose hands mass media has created illusions of 'arbitrary omnipotence' and assurance of prosperity". Such is the case as the church tries to help those living in the slums of Manila.

People from the mountain and the provincial regions moved to Manila under the assumption they would get well paid jobs. In many cases no jobs could be found and because of the high cost of living, accommodations were impossible to acquire. Their only recourse was to become squatters and live in tiny shacks along the Psiag River.

On one of the Congress field trips, I joined a group that visited the Elizabeth Day Child Care Center, Integrated Child Care Programme. The Paranaque Community Church, since 1981 has been serving 125 families in the depressed areas in Barangay Tambo. The programmes are "aimed at the child's emotional, social, cultural, educational, economic and spiritual development, uplifting the quality of the family and the community as a whole". We had the opportunity to visit in the homes of these people. There is truth in what Miguez-Bonino says, that "living (in our case visiting) with the poor opens a new window to life, seeing them renew their struggle everyday, where they slowly and in suffering obtain small victories and assimilate serious defeats". These families in the Barangay Tambo Community, with the support of local and worldwide churches, are slowly overcoming the delusions imposed by the mass media in their attempt to improve their lives.

With so many challenges facing us, Christian communication is an endless process. As Christian communicators, we are called to break through barriers, strive for reconciliation, and build a responsible society. For years the church in the Third World, through its use of communication, has slowly won some



- Children of the Elizabeth Day Child Care Centre.

Living with the poor opens a new window to life, seeing them renew their struggle everyday, where they slowly and in suffering obtain small victories and assimilate serious defeats.

victories in restoring community. The struggle is far from over. For many do not have the material or the resources that we in the West have. But they continue to persevere no matter what the cost may be. On the other hand, the church in the West has perceived communication as a form of commodity. Whether it is a conscious or unconscious tendency, we look for the returns - how much will we get back. If the form of communication is not producing the results that we want, our first reaction is to do away with that mode. We as a church are interested in becoming involved in restoring community, but often we are hesitant to pour money into it.

In the Report of the Task Force on Restructuring Agencies of the General Assembly, as it was presented to the 116th General Assembly in Vancouver this past June, proposed changes place the future of intentional communications within The Presbyterian Church in Canada in serious jeopardy. We know, like many denominations, in the near future we may be facing cutbacks. Because of the directions recommended by The Task Force there is a danger that our national Communication Services agency in its present form may no longer exist. I believe communications is a vital mode in restoring community. Without it we would be lost. If our church decides that this aspect of its ministry is no longer vital, how can we then continue to be involved in restoring community?

"Day after day they pour forth speech;
night after night they display knowledge.
There is no speech or language where their voice is not heard.
Their voice goes out into all the earth,
their words to the ends of the world."
Psalm 19:2-4 (NIV)

- Ann Milne is a Diaconal Minister, who serves as Director of Christian Education, St. Andrew's, Newmarket and a member of the Communication Services Committee. She is seen here in the courtyard of San Augustin.

Ode to Beauty

For the silence of the dawn,
Tender budding of a tree,
Spreading sunlight on a lawn,
Sunset o'er a tranquil sea.

Chorus: God of beauty, hear our praise,
Guide us in your wondrous ways.

For the quietude of glades,
Sheltering your creatures small -
Ferns that grace the sylvan way,
Lilting of a songbird's call.

Chorus: repeat

For our valley, lush and green,
Nourished by your gentle rain,
Greater gifts have never been.
Now, receive our thanks again.

Chorus: repeat

Jean Rowat

Tune - For the beauty of the earth
#98, Book of Praise.

Living as Christians with the Technology of Television and Video

by Donald O. Stephens

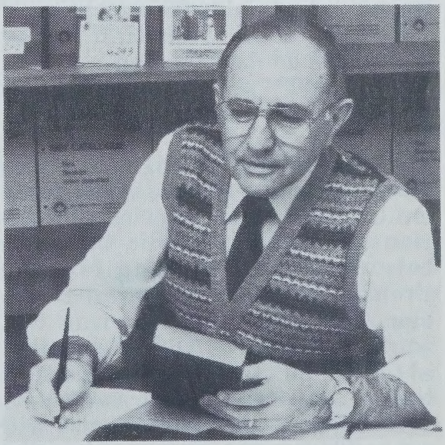
The advent of new technologies often produces social and cultural changes far beyond the expectations of their inventors, or the hopes and dreams of those who use them. Such is the case with the development and wide spread use of television and video technology in North America.

The television set and videocassette recorder/player (VCR) have taken up residence in our homes primarily for entertainment. In the past 30 years they have come to displace, or accompany, almost seven hours per day of activity in the average Canadian home. This phenomenon has profoundly affected family and personal usage of time, and creative interaction.

A wide variety of quality television programmes are available, particularly on public and educational television stations and on Vision TV - Canada's Faith Network, as well as an increased number of excellent educational and inspirational Christian video resources. However, many people are deeply concerned over the increased number of television programmes, commercials and home videocassettes which are exploitative, contain coarse language, nudity and sexual explicitness, and extreme violence.

The television/videocassette industry claims, "they only produce what people want to see". I believe, as Christians, we need to challenge this statement. Surely we must be concerned about the damage this type of "entertainment" is inflicting upon Canadian society, especially our children. Must we continue to be embarrassed about what we see and hear under the guise of entertainment?

Despite the present situation, there are positive, viable alternatives available to those who do not wish to be continually exposed to violent, exploitative and crass programming. We need to become better educated so that we understand how the television and videocassette industry operates, as well as becoming knowledgeable in the art of critical viewing, media awareness, creative thinking and reflective action.



- Don Stephens is the Director of Communication Services, the Presbyterian Church in Canada.

The word "television" first appeared in a dictionary at the turn of the century defined simply as "a system for transporting both sound and pictures by radio transmission". What a system it has become!

The System is Born

Commercial television began operation in the United States in 1939 and in Canada in 1952. However, it wasn't until 1949 that commercial television expanded rapidly throughout the United States. By 1952 almost 60% of Canadian homes with television sets had access to American programming because of their proximity to American border TV stations. From the very beginning, Canadian society has been greatly influenced by their advertisements and programming.

By 1988 commercial television fully covered the population of Canada, growing faster than in any other country. That year Statistics Canada reported that:

- 99% of all Canadian households owned at least one TV set,
- 69% of all Canadian households had Cable-TV reception,
- 11% of all Canadian households had Pay-TV, and
- each TV set was on an average of 6.5 hours per day.

In 1984 the average Canadian household could receive seven different Canadian and American TV stations, including: Public Canadian television: CBC (English and French), Private Canadian television (CTV, Global), American Networks (CBS, NBC, ABC), Educational television (TVOntario, Access Alberta), and Public American television: PBS. Today most homes with cable TV have access to more than 30 channels, including many specialty channels: weather, news, music, youth, family, religion and home shopping.

Canadian English-speaking households have, on the average, some 52,000 hours of programming of all types available to them each year. How much television, on the average, do we watch per day?

- Children (2 to 11): 3 hours, 43 minutes, with preschool children watching more television than older children,
- Teens (12 to 17): 3 hours, 20 minutes,
- Adult males: 3 hours, 59 minutes, and
- Adult females: 4 hours, 53 minutes. Television viewing goes up in adults after the age of 50.

Thirty-Second Dreams

Commercial television is a business, not a service. Its business is to sell audiences to advertisers, thereby earning the revenue which enables them to broadcast programmes for a profit. To the commercial TV industry, viewers like you and me are simply consumers. Product sponsors pay TV stations or networks for the time it takes to have their commercials delivered via the airwaves to TV sets all across the land.

Since time is money, the spot commercial is the prime means of conveying information to the viewers. Thus, a commercial programme can best be described as short sketches sandwiched between a series of commercials. To the sponsor there is no issue too serious and/or complicated that cannot be boiled down into a 30-second spot commercial. Therefore, a successful television programme is only justified in remaining "on the air" if it can attract and hold viewer attention inexpensively between commercials.

The success for a good TV programme is judged on audience size, the more viewers, the more the advertisers will pay, especially during prime time in the evenings. Traditionally, women 18 to 49 are the favourite target audience for advertisers. Elaborate means of measuring audiences have been developed so that advertisers will know the size, location and social makeup of the audience exposed to a given advertising message.

TV commercials may idealize products and styles of life far different from those of many of our Canadian communities. The world is much more than Hollywood, Paris or Toronto and the "lifestyles of the rich and famous". The first advertisement on American television some 50 years ago was for Bulova watches. Some of the most popular early commercials were tobacco advertising, Philip Morris, Camels and Lucky Strike. Today, there are no tobacco advertisements but "beer is in" and once taboo subjects such as feminine hygienic products, underwear and condoms are now treated openly.

Television commercials today are:

- brighter, louder and more colourful,
- mini-soap operas with complex little narratives that unfold and are completely resolved within 30 seconds,
- reflecting a set of new social stereotyping where:

- women are seen as playthings for macho men,
- men are seen as playthings for over-sexed women,
- having wealth is everything,
- possessing unlimited credit is the norm,
- speed is beautiful, and
- pursuit of fun is an end in itself.

Commercials constantly tell us that their particular products can meet our every need. They guarantee companionship, social status and/or life without pain. They link their products to basic human needs and feelings. They become the means of successfully finding attractiveness, sexual identity, friends and freedom from fears of being ignored, forgotten or being left alone.

Such advertising has created a climate of excessive materialism and underlines the message that "the more things one possesses, the better one will enjoy life". North American TV often tries to pass its programming and advertising off as "merely entertainment". However, such entertainment can have a potent and very serious effect on the viewers.

Video...the Instant Medium

Video, the technology to record and instantly play back coloured moving pictures with sound onto a television screen, via magnetic vinyl tape is truly the instant medium of television! In less than ten years the rapid acceptance, purchase and use of this video technology is nothing short of phenomenal and highly unusual.

Video, as we know it today, can consist of a videocassette recorder/playback unit (VCR), a video camera attached to the VCR, or a camcorder (a self-contained VCR and camera), all in either half-inch or 8mm formats.

In the 1950s all television programming was "live". This created problems in North America with its five time zones. Programmes originating on the east coast in evening prime time had to be viewed on the west coast in mid-afternoon. This was most evident in news-gathering, where there was the need for the ability to record news "as it happens" and then transmit across all of

North America at convenient viewing times.

Thus, by 1956, the industry had developed the first bulky and expensive video recorders which allowed for the recording of television pictures and sound onto magnetic tape for later playback and transmission. By the late 1960s the Japanese video industry had perfected smaller half-inch video recorders which were quickly adopted for educational use in classrooms everywhere.

In 1975 and 1976 two half-inch home videocassette systems came onto the market; the Sony Betamax, with its one-hour videocassette, and the Japan Victor Corporation, which became known as the VHS system with its two-hour videocassette. Unfortunately these two systems were not compatible, but because of its longer playing time the VHS system has now become the accepted video format for the half-inch video industry.

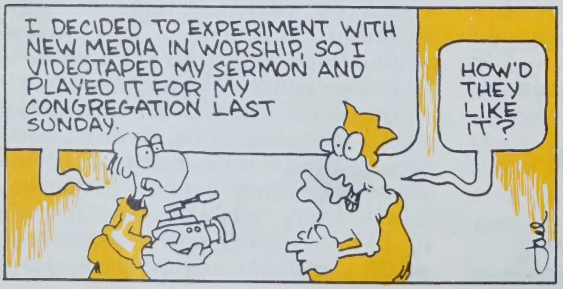
With the capability of recording up to two hours on one videocassette, the movie industry quickly saw the potential for placing full-length feature films on a single videocassette. Thus the multi-billion dollar home-video industry was born! The blank video tape industry quickly developed as owners of home videocassette recorders (VCRs) demanded blank tape to record "off-air" commercial programmes for future viewing at more convenient times.

Another factor in the early success of VCRs was pornography! Pornographic film producers also quickly recognized the potential of the VCR to create a ready market and new acceptability for a "product" once limited to x-rated theatres. By 1980 60% of "home video" sales in the United States were for pornographic material. By 1987, as prerecorded video choices expanded dramatically, pornographic videocassettes receded to less than 6% of all total video rentals and sales.

Since the introduction of half inch VCRs in North America, the penetration of this video technology increased from less than 1% of households to more than 65% by 1989. Thus in a very, short period of time the VCR has spurred a multi-billion dollar video industry which includes:

- The availability of thousands of prerecorded tapes for rental and sale.
- Video-of-the-Month Clubs.
- Video magazines and publications.
- Video equipment sales, service/repairs and accessories.
- The building of video rental stores on almost every street corner.

Pontius' Puddle



Does this Technology Simply Reflect Society as it Really Exists?

Unfortunately, video technology can have both a beneficial and detrimental effect on society. Those who defend this technology contend that the quality of its entertainment has no direct effect on the morals of our society, that it only reflects society as it really exists. On the other hand, there are those who argue that while it should reflect "real life as it is", in turn it should contribute something positive to the molding of society.

There seems to have been a worldwide revolution against moral values in recent years, profoundly changing the way we as humans think and act. This technology will continue to play a major role in social change as it introduces and reflects new attitudes and lifestyles.

While many changes have been for the better, some have been for the worse. Human dignity, human rights and Christian values and ideals have been violated. In our time we express genuine and justified concern about pollution, apartheid, racial prejudices, inflation, prostitution, child abuse, AIDS, abortion, exclusive language, sexism...the list could go on and on. Many of these have, at their base, human sexuality.

Pornography and violence are age-old realities in society; however, in the past decade, they have taken on a new dimension and are creating serious social problems. Among the alarming developments on TV and in rental videocassettes in the 1980s was the apparent widespread increase of sexual explicitness, especially in tandem with violence and coarse language, in movies. Such representation and/or permissiveness in sexual activity has reached the point of being openly pornographic and morally offensive.

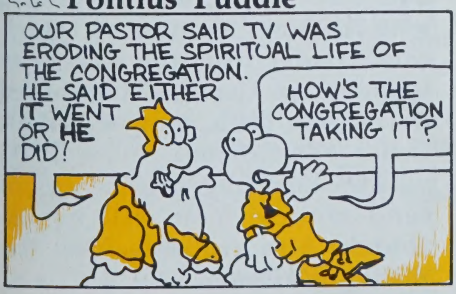
At a time of seemingly widespread confusion about moral standards, TV and videos help to make sexual explicitness, violence and coarse language accessible to a vastly expanded audience, including children. A problem which at one time was confined mainly to developed countries, is now beginning to corrupt moral values in developing Third World nations.

As Christians, What Can We Do?

As God's people we need to ask ourselves how this technology affects our Christian values and beliefs. How does it influence our lives? How can we make it work for us and not against us?

Often a tension exists between the values portrayed on TV or in a videocassette and the values we hold as Christians. We can use the tools available to us, as a catalyst, for leading us first to media awareness then secondly to action on the many

Pontius' Puddle



issues raised by today's technology and programming. Such tools can help us examine our media environment and "make the connections" between what we see and hear and our everyday lives.

Can anything really be done about issues such as violence, exploitation, coarse language and explicit sexuality? Yes, of course! But because this technology is only one aspect of a very complex social structure, with economic, political and cultural ramifications, change will come slowly. There are no easy answers or quick-fix solutions.

What may be most important for us, as God's people, is to question, to challenge what we see and hear and test it against our own experiences, values and beliefs. We can take up the challenge to raise issues and hold the industry accountable. Turning the television set/VCR off is not liberation, but an illusion! We still must live in a world in which vast numbers of people don't turn it off. So, if we don't get "it" through the television set/VCR....we get "it" through them.

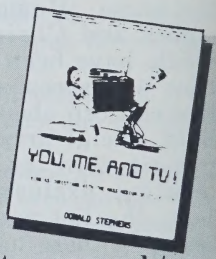
As consumers we must make our opinions known. We must not harp on what offends us, but rather accentuate what would please us. No regularly scheduled network television programme can or will survive without a large segment of the population watching it. Remember, advertisers must have an audience!

As members of the general public we need to make our voices heard...individually and collectively, as concerned citizens of all ages by producers, distributors, advertisers, TV stations, cable TV companies and videocassette rental stores.

As Christians, one of our prime responsibilities must be the constant, clear teaching of the faith and of objective moral truth. In an era of permissiveness and moral confusion, this requires that we be a prophetic voice.

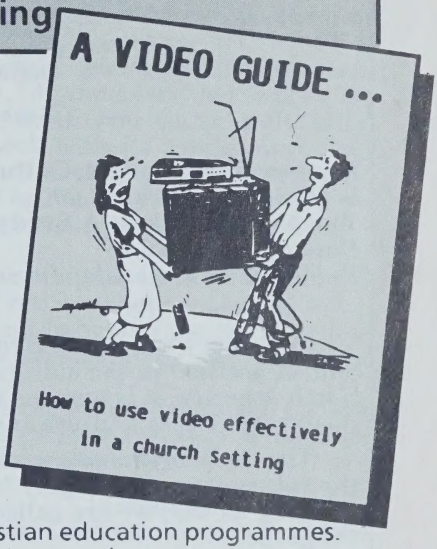
What we are witnessing in the 1990s is a major shift from an industrial-based economy to an information-based one. It is as profound and scary as the earlier shift from agriculture to industry. While it is important to regularly monitor the social impact of this technological change, to focus on the negative implications is to put "our heads in the sand" and ignore the potential of this new technology to expand our horizons.

It is therefore important, in this post-modern society, to view this technology as a system with positive economic, political, cultural and social ramifications. Without such a view, it will be all too easy to be paralyzed by problems that are bigger than we can personally solve and to become victims rather than agents of change.



A more complete research/survey of information on the mass medium of television by Don Stephens is now available. "You, Me, and TV: Living as Christians with the Mass Medium of Television". Order from the Resource Distribution Centre, 50 Wynford Drive, Don Mills, Ont. M3C 1J7. Order #80/1910/001. Price $3.95 plus 6% handling. (Please do not send money. You will be invoiced.) Also available from the WMS Book Room.

A VIDEO GUIDE ... How to use video effectively in a church setting



Each year many congregations eagerly await the announcement of the upcoming "Mission Study" theme, with its special study packets to assist adults, youth and children's group leaders as they plan for their meetings in the coming months. Each study theme is well supported by books, photographs, maps, worksheets, missionary profiles, study guides and video resources.

VHS videocassettes have quickly replaced film and filmstrips as the audio-visual support resource for most mission studies as well as other Christian education programmes within our church. Because of their unique characteristics, the effective use of video resources in a congregational setting requires thoughtful planning and careful presentation.

As a result of our concern for obtaining the optimum use of video resources within the congregation, we have just prepared a handy compact VIDEO GUIDE designed especially to help group leaders, clergy and Christian education teachers.

A copy of this VIDEO GUIDE may now be found inside each Education for Mission video resource as well as in the rental resources from the Audio-Visual Resources Library. Keep this copy for future use and reference and feel free to duplicate copies for others within your congregation. The 8-page GUIDE is crammed full of tips to help you get the most out of your use of educational video resources. Topics covered include:

(1) The value in using video resources in mission study themes and Christian education programmes.
(2) How such resources can enhance and support your study.
(3) Planning and preparing your study using video resources.
(4) Presentation and follow-up.
(5) The physical arrangements of your video equipment to maximize its effective utilization.

Sufficient information and guidance is given to assist in the planning and development of a "hands-on" workshop for all church leaders and teachers in the use of video equipment and resources. Trained leaders and teachers will ensure the best use of both equipment and resources as well as justify the expense of purchasing video equipment and renting resources.

Watch for your copy of the VIDEO GUIDE! We hope you find it helpful and will want to share with others in your congregation.

Donald Stephens, Director,
Communication Services.

STUDY RESOURCES: "Gospel, Culture and the Media"

Available from WMS Book Room,
Room 100, 50 Wynford Drive,
Don Mills, Ontario M3C 1J7
Postage $.75
Each addfitional book $.25

Mythmakers: Gospel, Culture and the Media
by William F. Fore. $9.00
The Mything Link: A Study Guide on Gospel Culture and Media *by Dave Pomeroy. $6.75*
Published by Friendship Press, New York. 1990.

At a time when the electronic mass media have come to occupy such a central position in the cultural, social and economic life of most of us in North America, it is apropos that one of the Study Themes for 1990-1991 should be "Gospel, Culture and the Media...where do we get our values?"

The book *"Mythmakers"* challenges us, as Christians, to look closely at the values of our thoroughly "mediated" North American culture while reminding us that we are called also to view the world through the lens of the gospel.

William F. Fore, a friend and highly respected colleague, an experienced professional religious communicator, scholar and ordained minister, has skillfully blended history, metaphor, theology and everyday experiences into a well-seasoned book, written specifically for this Mission Study.

The search for meaning is at the very core of human life. Fore's book is about that search, but with a special bias, the bias of the gospel. He helps us discover the answers to the question, "How can we conduct our Christian search for meaning in a secular, media-infused culture"?

He describes culture as the pervasive atmosphere of human life which reflects and shapes our worldview and how our North American culture has come to be expressed primarily through the mass media of communication, and one medium more than any other: television. Fore believes the most powerful tools of culture, and especially its mass media expressions, are its myths... "the stories that unfold or explain our worldview". In the ancient world the most powerful people were the mythmakers. Today, he contends, our most powerful mythmakers are the mass media.

It is Fore's thesis that this mass media of communication has placed us in an environment so different from former times that our values, assumptions and worldview, and therefore our understanding of religion, are affected at their roots. Television, in particular, has radically altered the nature of meaning in our lives. As a result the secular media's worldview and the Christian worldview are fundamentally in conflict.

However, Fore sees hope and goes on to describe very positive ways that we, as Christians, can view television in Canada and the United

States from the perspective of our Christian faith and its values. Our task, he states, is to work towards changing culture so that it serves the needs of all people as a positive humanizing force in our lives. Further, he gives specific ways in which the local congregation can become the best resource in telling the gospel story meaningfully in our time.

If you are deeply concerned over the power television, and the mass media, seems to be exerting over our lives, *"Mythmakers"* is the book for you. It will help you learn to watch wisely, think clearly and, at the same time, affirm your faith actively. This book with its companion study guide, *"The Mything Link"*, written by Fore's co-colleague Dave Pomeroy, along with the excellent video resource, *"The Power of Image"*, would ensure a most interesting and challenging workshop event for your congregation.

Pomeroy's Study Guide gives excellent outlines for a three or six-session workshop and an intergenerational retreat where adults can interact with young people. They provide the tools to help us use the mass media so that it serves our needs, rather than us remaining totally under its influence.

Fore concludes, "The task of Christians regarding the gospel, culture and media is to work toward changing culture so that it serves the needs of the people...in particular the needs of people for love and justice".

Donald O. Stephens
Director, Communication Services

Video Resources:

Available for rental from:
Audio-Visual Resources Library, Communication Services
50 Wynford Drive, Don Mills, Ontario M3C 1J7
(416) 441-1111 ext. 189
Costs: Rental $8.00 per resource, or AVRL Membership, plus postage/handling both ways.

1. **The Power of Image** (VHS 37 minutes, 1990)
This fast-paced video shows us how images have shaped our culture from ancient art to present day television. William Fore examines both the potential of television and its shadow side - including its impact on cultures world-wide. *The Power of Image is also available for sale from the WMS Book Room $29.95.*

2. **Whose World View** (VHS 20 minutes, 1989)
Reporting on a media consultation on the island of St. Lucia, this video shows the influence of North American media upon the lives of people in the Caribbean region. Excellent depiction of the cultural penetration of media.

3. **The Global Village** (VHS 30 minutes, 1986)
Explores the effects of satellite-radio and television on village life in India. It also highlights some of the current issues involved in the use of satellite communication for development.

4. The Gospel According to TV (VHS 52 minutes, 1985)
An excellent look at the phenomenon known as televangelism, who watches it and what they see and experience. Takes a close look at the 700 Club, formerly PTL, Oral Roberts and Robert Schuller.

5. Christian Communications (VHS 15 minutes, 1986)
Don Stephens, Director of Communication Services for The Presbyterian Church in Canada, talks with the Rev. Ron Rempel, then President of The Canadian Church Press.

6. The Effect of Pornography and Violence in the Media on Society (VHS 30 minutes, 1986)
Gail Rutherford, Chairperson of the Citizens Against Violent Pornography, talks with David Scott, psychotherapist.

7. Scary World of Porn (VHS 30 minutes, 1983)
Deals with such questions as: What is Porn? How should it be dealt with? What action should the churches take?

8. Using Video in Ministry: A Guide for the Local Congregation (VHS 80 minutes, 1986)
Designed to assist local congregations interested in establishing interactive videotaping as an extension of ministry.

A Reminder

It's Time to Renew Your Subscription

IF YOU SUBSCRIBE THROUGH A GROUP you can help your Local Glad Tidings Secretary:

1. Check your address on her list and on your label. Make sure all the information is correct and up-to-date, including postal code:

   017265 01 000060 1290
   Mrs. L. J. Stevenson,
   50 Wynford Drive, Room 100,
   Don Mills, ON M3C 1J7

2. Arrange to *transfer* your subscription if you are moving into an area where there is another group. It is more costly to *cancel* from one group and add as "new" on another.

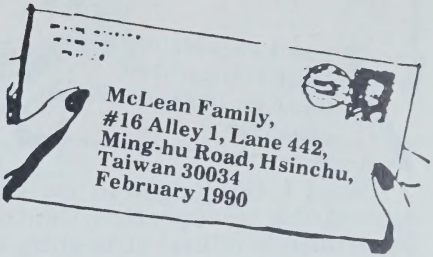
IF YOU ARE AN INDIVIDUAL SUBSCRIBER:

1. If you belong to a church that has a Glad Tidings group, please subscribe through the group.
2. Check your address on your label to make sure all the information is correct and up-to-date. (See label above).

SUBSCRIBE TODAY!

November 1, 1990
is the deadline for renewals and new subscriptions.
Cost of a subscription for 1991 is $7.00 for 10 issues.

Dear friends,



On November 29, 1989 we arrived back to the warm, humid weather of Taiwan.... Jack and Betty Geddes took us into their home for two weeks and helped us to readjust to our island home of five years. Familiar things came back to us -- the sounds of three different Chinese dialects, the tastes of steaming-hot rice, fresh oranges and bananas, the smells of open drains and motorcycle exhaust fumes, the sight of cars and buses narrowly missing each other on over-crowded streets.

By mid-December the five of us had moved into the Lay Training Center at the Presbyterian Bible College in Hsinchu... our home for the next two weeks. Andrew and Peter began their studies immediately at the Hsinchu International School.

While in Canada we were told that it would be difficult to find a house in Hsinchu. Many of you were praying with us about this. We praise God for answering these prayers. A Japanese missionary family was moving out of a house owned by Principal Wang of the PBC and we were able to move in right after them.

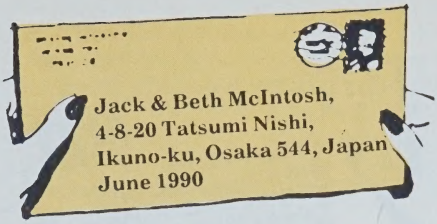
Our neighbourhood is very friendly. Half of the people on our street are Hakka and the other half are Min-nan Taiwanese. Already the boys have made some good friends. When not in school, they enjoy playing home video-games or ball in the street (properly called "an alley" for its size).

A daily highlight is bedtime, when we have our family Bible stories. In addition to these nightly devotions, we have family "Sunday school" at home either Sunday morning or afternoon. Since their ability in Chinese dwindled to almost nothing, Chinese Sunday School is an impossibility, at least for the present. Please pray that their language ability will improve.

Paul is very glad to be back working with the other Hakka Bible translators. The good news is that the New Testament and Psalms are nearing completion.... The bad news is that the principal translator, Pang Det-siu, is moving to New Zealand this month to pastor a Taiwanese church. He has been the key person throughout this project and will be sorely missed. Thankfully his draft translation of the NT and Psalms is finished. Yet much remains before final publication. Paul has been asked to pick up much of the extra load. Please pray that the Lord will continue to guide and sustain all the translators.

May the Lord continue to bless you....

Paul, Mary Beth, Andrew,
Peter and Mark



News -- the judges in my suit against the Immigration Control Department's refusal of re-entry or residence finally realized we are serious and committed to a full hearing. On January 30, at the 13th hearing, they gave the floor to our first witness, Mr. Norikatsu Sasagawa, professor of constitutional law at International Christian University, Tokyo. An elder in the Presbyterian Church in Japan, he spoke clearly to issues of the integrity of [Christian mission] seen in the oneness of word and deed, and of the constitutional guarantees of responsible freedom in mission which he illustrated by several precedential cases.

He came for another full two-hour session on May 15, at which time he commented on the standards of conscience and of recognized human rights which at times clash with specific laws and policies, and the need to uphold justice. As happens in Japanese courts, all three judges hearing my case have now been changed. They indicated their discomfort when Mr. Sasagawa did a cutting critique of the defense's argument based on the McLean case Supreme Court judgement of 1978 (discretionary decision of deportation for political activities). One more hearing before cross-examination was set for July 17. Sometimes I feel like shouting to heaven, "How long, O Lord?"

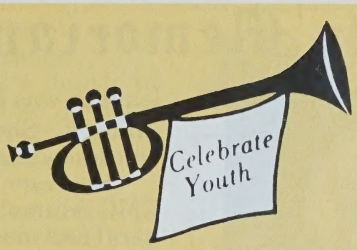
Parrying the State's swords of "law and order", of "our unique Japanese traditions", of "national identity and security" with a living, well-written word of truth and grace, or speaking of reason with love, of justice with blessing now and again, has kept me "sane and sober" in these temporal tensions of which Peter spoke in his first letter (e.g. ch. 4:7). One body, one life is all I have, so the long race demands my careful choice of the times and places when I stand with friends and neighbours for real fairness and responsible change at public forums.

For encouragement, we have been reading the liberation story of the Hebrews under Pharaoh. In God's good time, against the hardness of Pharaoh's heart, the Hebrews made out and away. That took 430 years all together. In the 1990s, we hit the 400-year mark, measuring from Hideyoshi Toyotomi's first artisan slave raids in Korea. Today, as with the Hebrews and their leaders of authority and vision, the people of this land are beginning to view Korean neighbours with a certain awesome respect. Even local and national leaders are calling for a radical perestroika of ethnic values and historical yokes. There are all kinds of appeals to be made for prophetic watchkeeping and responsible engagement with people in the 1990s, and I would only ask for a perceptive glance for the Koreans and other minorities in Japan.

Ron Fujiyoshi's appeal was dismissed in a law-at-all-costs judgement on June 19. A one-time fingerprinting of "alien" 16-year-olds the judges termed a necessary and rational means for identifying and controlling them as persons different from the Japanese with their full guarantees of rights under the constitution.

With love and best wishes to you in your own walk, and in your associations and engagements of free commitment.

The McIntoshes



Thank You God for People I Have Known!

As we pause to celebrate Thanksgiving Day, I find myself remembering the lessons I have learned from people (including family members) who have contributed a great deal to my life over the years. There are so many that it is hard to name them "one by one" as the old hymn says, but I thank God for them all.

There are teachers who challenged me to improve my gifts; leaders of groups and choirs that I participated in at different times in my life; schoolmates; and people with whom I played or worked. There are friends gathered over the years. So many different people of all sizes, shapes and colours, male and female. Some of them share the same faith as I, others were of different faiths. Some had no faith. And I learned from them all.

From some people I learned to have the patience of Job. From others, their kind of faith. Some could still smile and share their joy in living even in the midst of their suffering. From sick and shut-ins I learned how much it means to have friends. They want so much to be needed, loved and treated as persons who can still contribute something to the lives of others. Sometimes those who were physically handicapped seemed to enjoy life more than those who were physically fit.

Age did not matter either. I learned from the young to relax and enjoy life. From older people I learned to cherish it.

When we are born we need help. Gradually we learn to look after ourselves. As we grow older we need to be ready to give ourselves over to the care of others and accept their help.

I became more aware of this lesson when a neighbour of mine, who has just celebrated her 94th birthday, was put into a Senior's residence. Her neighbours and family tried to help her understand that the time had come when she should be living where there would be people around her in case she needed help. They were concerned for her health and safety. And even though they promised to visit her and take her out for special treats she felt she was being forced to give up her independence. *She knew all about giving* (she had six children) *but not about how to receive.* She did not think about the ministry she could still carry out to others who, like herself, now need a little extra care.

We need to prepare ourselves to face this kind of experience as we grow older. Even to the end we should never forget that we can help others by the way we say or show our *thanks to those who care for us.*

Lois Powrie

In Memoriam

- Mildred Gehman

Mildred Gehman

Mildred Gehman, former medical missionary to China and India, died August 13, 1990. A funeral service was held August 16 in Cambridge, conducted by the Rev. Linda Brown-Ewing, minister of Knox's Galt, Mildred's church for many years.

Mrs. Gehman began her missionary life in Northern Manchuria in 1938. Political circumstances forced her to leave that field but she remained in China until Communist forces subdued the country.

Returning to Canada, Mrs. Gehman furthered her studies before accepting an appointment to the School of Nursing, Vellore Christian Medical College (CMC) in South India. She completed her Master of Arts degree at Columbia on one of her furloughs and was made Professor of Nursing at Vellore CMC. In 1970 Mildred retired from the WMS, and returned to the Galt area in Ontario where she was brought up.

Readers will remember stories in Glad Tidings of Mildred's godchild Suji and her husband, Mahiban, both doctors in India. Keeping in contact with her friends and colleagues was a source of great joy for Mildred. She will be missed by all who knew her.

Representatives of the Vellore CMC Alumni attended Mildred's funeral and made a donation to the Society. The local "Mildred Gehman" group attended, as did representatives of Presbyterial, Synodical and WMS National Staff.

Margaret McGillivray

Mrs. Margaret McGillivray passed away July 17, 1990 at Bayhaven Nursing Home in Collingwood, Ontario. A service of worship dedicated to her memory was held in Knox Church, Acton, Ontario.

Mrs. McGillivray's parents, the Rev. and Mrs. James Calvin Wilson, moved to Acton in 1904 where Margaret attended public school, and Georgetown High School. She taught church school and sang in the choir.

In the 1920s the Wilson's moved to Weyburn, Saskatchewan and Margaret graduated from Normal School in Regina. Following her father's death, the family returned to Ontario in 1924. Margaret married Dr. James Edward McGillivray in

- Margaret McGillivray

1926, returning to Weyburn to contribute to Knox Church there.

After her husband's death in 1963, Margaret moved to Toronto and was an elder at Rosedale Church until 1985 when she moved again to Acton.

Mrs. McGillivray was active in the WMS in all three churches and, as a member of Council Executive, she chaired the Editorial Working Group and represented the Society on the Board of World Mission. She is remembered by all who knew her and especially by her children Joan and Robert Munro, James and Irene McGillivray, Ann McGillivray, Angus and Kathleen McGillivray and Ian and Catherine McGillivray.

Frances McLean

On Saturday August 4 in Victoria, B.C., Mrs. Frances Dorothy McLean passed away. She is mourned by her husband of 57 years, the very Rev. Dr. James Lewis Walter McLean, three sons: Walter, MP of Waterloo, Ontario, Blair of Campbell River, B.C. and David of Victoria, their wives, and nine grandchildren.

Born on September 11, 1910 in Carnoustie, Scotland, Frances was raised in Mimico, Ontario. She graduated from Ontario Teachers' College and Ewart College, Toronto and served as Deaconess with the Women's Missionary Society, and with her husband at Knox Church, Leamington, Ontario, St. Andrew's Church, Victoria, B.C. and Gale Church, Elmira, Ontario. She was a devoted missionary advocate, CGIT leader and hospital visitor.

The funeral service was held August 8 at St. Andrew's Church, Victoria.

NEWS

PRIESTS ELECTED TO SOVIET BODIES

UK-based Keston College reports that several Eastern Orthodox priests and other Christians were elected to various governing bodies in the Soviet Union. They include Gleb Yakunin, who ran without the blessing of his Bishop. His opponent in the runoff for a seat in the Russian Supreme Soviet (parliament) was another priest, Dimitri Kapalin, who ran with episcopal blessing. Yakunin and two others have announced formation of the Russian Christian-Democratic Movement. They issued an 'appeal to the Christian public of Russia' urging people to put Christian ideals into practice. [EPS]

PRESBYTERIAN CHORUS PERFORMS

Members of the Ontario Presbyterian Chorus, consisting of the joint Choirs of Jubilee Presbyterian Church, Stayner, together with The Covenanters and the Presbyterian Men's Chorus, sang at Sacred Concerts in St. Andrew's, Markham and St. Andrew's, Niagara-on-the-Lake on April 29 and May 13.

The 55-voice Choir gave a varied programme of Christian Music drawn from the Scottish Metrical Psalms of the seventeenth century down to the more contemporary music of the twentieth century. Under the leadership of C. Ian C. Woods, assisted by pianists Carolyn Jardine and Catherine Walker, the Chorus is seeking to communicate the Gospel message in song using different musical styles, at the same time

endeavouring to produce a Choral production of good quality.

Plans are already underway for presentations of their Christmas Cantata "Tidings of Great Joy" by Marty Parks in Armour Heights Presbyterian Church in Toronto on November 25 and in Jubilee Presbyterian Church in Stayner on December 9.

In June 1991 the Chorus is planning a tour of Irish Presbyterian Churches. There is great enthusiasm for this trip with 82 people travelling, of whom 60 will be singers.

COFFEE BOYCOTT DISAGREEMENTS

The National Council of Churches, United Methodist Board of Global Ministries, and several Roman Catholic dioceses are among those in the United States urging a boycott of coffee from El Salvador to protest human-rights abuses by the government. But, in a letter to US colleagues, a group of Central American Roman Catholic bishops has denounced the boycott as an injustice and a 'harsh blow to the fragile economy of the country'. [EPS]

CHRISTIAN GROUP ENDS BOYCOTT

Christian Leaders for Responsible Television has announced an end to its nine-month boycott of Clorox products after the corporation announced steps to reduce its sponsorship of programmes CLRT says have too much sex, violence, profanity and/or anti-Christian stereotyping. A CLRT boycott of Mennen products continues. [EPS]

CANADIAN BISHOPS APOLOGISE

Women in Quebec, the French-speaking province of Canada, were given the right to vote in 1940. During a ceremony marking its 50th Anniversary, the Roman Catholic bishops of Quebec issued a formal apology for their opposition at the time. Archbishop Gilles Ouellet of Rimouski, president of the assembly of Roman Catholic bishops in Quebec, said the church leadership has had 'an authentic evangelical conversion' since then. At the time, the bishops opposed the vote for women because, they said, women did not want it, and it would expose them to the 'passionate adventures of electoralism'. At the anniversary event, Ouellet said the time had come for the bishops to 'make reparations for having staunchly resisted' voting rights for women. [EPS]

WICC ELECTS NEW PRESIDENT

Beryl Reid, an Anglican from Gander, Newfoundland, was elected president of the Women's Inter-Church Council of Canada (WICC) at the Council's annual meeting held in Toronto. During her six years on the Council, she has served on several committees and the Executive, and has facilitated workshops on issues such as violence against women. A former member of the Women's Unit of the Anglican Church of Canada, she was first attracted to the WICC by the challenge of working nationally and ecumenically on women's issues. She is currently serving a term on the Rosa Committee, a subcommittee of the

- Beryl Reid

Women's Unit, that organizes visits overseas and in Canada that enable women to learn about the realities of other women's lives.

BIENNIAL COUNCIL MEETS

"Hope in the Call" was the theme of the Biennial Council of the Order of Diaconal Ministries held June 15-17 in London, Ontario. One characteristic of Diaconal ministry is the diversity of ministries members are engaged in from coast to coast and overseas. Two members, Joanne Walter and Colleen Smith, helped the 37 people present to focus upon the uniting thread of the Order: the call to service in and through Jesus Christ.

Two guests contributed to the dialogue and discussion. Under the leadership of Dr. Brian Fraser, the Council sought to articulate its hopes and concerns for being integrated into the structure of ministry within our denomination. Louise Williams, Lutheran Deaconess Association U.S.A., contributed knowledge and awareness of diaconal ministries from a global perspective.

President Lynda Reid honoured Judy Young, St. Andrew's Presbyterian Church, Owen Sound, Ont. for 25 years of ministry within the Church as a member of the Order.

INTERFAITH APPEAL FOR PEACE IN ETHIOPIA

[Christian and Muslim leaders in Ethiopia issued a joint call for peace there (4 July).]

"...In deep concern for the devastation caused by the continued war among brothers in the northern part of our country, which has resulted in multifold destruction ranging from the loss of irreplaceable human life to invaluable cultural heritage and properties, ... on our own initiative and without any outside interference, considering the feeling and wish of the Ethiopian people, and understanding this to be in accordance with the will of the Creator, ... we strongly call upon ... the conflicting parties to stop fighting immediately, open doors of tranquillity that allow war and famine victims to get emergency assistance, and throughout intermediary presence bring your respective concerns to round-table negotiations so that we all together search for a common solution." [EPS]

In The World - BWM News

INDIA

The **Church of North India** will soon be completing 20 years of its life as a united Church. The Most Rev. Din Dayal, its Moderator, has said: "The Church of North India is here to stay. Barring a few areas the Church has shown remarkable progress in stewardship, training of ministers, education, medical work, evangelism and development programmes. The Church of North India looks forward to the future with confidence and hope...."

SOUTH AFRICA

Stewart Gillan has written from Johannesburg: "...1989 may well appear in retrospect to be the year in which South Africa's divisions and conflicts emerged from the realm of the destructive, now-calculated/now-chaotic, spiritual and physical wasteland of apartheid, to enter the realm of constructive dialectic. The struggle for a free and just South Africa enters 1990 with a great, if long suffered, hope, that the beloved country's liberation and healing is at last within grasp."

...continued from page 3.

For all of us, any time is thanksgiving time, especially if we remember that all the seasons are necessary to produce a harvest, even the cold, dampness of North American winters when seeds lie dormant in the frozen ground awaiting the warm kiss of the spring sun. Without the dreams and hopes of harvesting, without the labour and love of planting and tending, without the grace of nature, the gathering of crops could not occur.

Nor should thanksgiving depend on the *abundance* of a harvest, but rather on the fact that our Lord has given us many blessings, not the least of them the ability to sow in hope and faith, trusting that God will provide the increase. The same is true of the harvesting of souls.

Thanksgiving is a season of the heart, a state of mind that transcends cultures and races. It is a Christian obligation. To take the gifts that God has given us without thanks is ungracious. Remember the one leper who returned to thank Jesus, while the other nine went on their way, healed, but ungrateful.

This season, churches in North America will display the traditional signs of harvest. Dried sheaves of wheat, corn and leaves will decorate rural doorposts. Elsewhere in the world, the external expressions will differ and some will occur at other times of the year. Our experience of harvest is not the same as our neighbours, even on the same street. What we do have in common is the desire to take time to express gratitude to a God who is loving and gracious.

"You shall observe the festival of harvest, of the first fruits of your labor, of what you sow in the field. You shall observe the festival of ingathering at the end of the year, when you gather in from the field the fruit of your labor." Exodus 16:23 NRSV.

Written in Love June.

Peace Ribbon Project

1995 is the Jubilee Year for Korea, celebrating 50 years since the liberation from the Japanese in 1945. In honour of that year, members of 12 women's organizations related to the Women's Committee of the National Council of Churches in Korea have begun making "ribbons for peace," in order to express the prayers of those who yearn for the national reunification of Korea.

Women in North Korea, women in South Korea and women around the world are invited to take part in this project by creating prayer ribbons which can stretch from Mount Halla, the southernmost and symbolic mountain of South Korea, to Mount Baekdu, the symbolic mountain of North Korea.

These ribbons will be tied together to stretch the 950 km between the two mountains. It is estimated that about 2,300 ribbons are needed per km.

The ribbons' dimensions are 16½" x 3¾". They are to be made of white muslin or other inexpensive white material (like old bedsheets) and then imprinted with a prayer for peace and unification. It is suggested that the words, "Canada, 1990 (or appropriate year)" be written on the strip as well, to identify Canadian solidarity with Korea. It is also suggested that ribbon be attached to the four corners of the strip so that the strips can easily be tied together.

Completed ribbons can be sent to the Women's Committee, National Council of Churches in Korea, Room 706, Christian Building, 136-46 Yunchi-Dong, Jongro-Ku, Seoul, Korea 110.

NOTE TO WMS GROUPS: Many of the ribbons already made were dedicated at Council 1990 and forwarded to the above address. Groups are encouraged to contribute more ribbons and to send them directly to the Women's Committee in Korea.

WMS highlights

PRESBYTERIAL NEWS

The first Saturday in June, the women of the Presbyterian churches on **Vancouver Island** met for a day of Fellowship and Fun at St. Andrew's Church in Duncan, B.C. Nanaimo WMS were in charge of the programme, and because the weather cooperated women attended from all parts of the Island. Lois Klempa was a surprise guest.

Helen Argyle, Dorothy Nilson and Judy Szasz participated in the devotions with Tillie Slater, Lynn Stretch and the Rev. Jim Statham singing. Speaker was Beth Tuer who enlightened and entertained with accounts of her years in Indonesia with her husband Bill, who served under CIDA in several countries.

After lunch the "fun" time began with games; hymn sing and more accounts from Beth.

The hills and dales of Camp Kintail became very alive with the excited laughter of children when the fifth annual **Maitland** Presbyterial Children's Rally was held recently. Fifteen churches from Molesworth, Brussels, Kincardine, Teeswater, Gorrie and points in between were represented by the 219 people attending, of which 150 were children.

After a hot dog supper, children ranging from kindergarten to Grade 8 enjoyed activities based on the theme, "Caring for God's World". These included Nature Walk, Games, Crafts, and Music and Worship.

All gathered in MacDonald Lodge for a slide presentation about "God's World". After campfire and a singing, another successful rally closed with "Taps".

The Women's Missionary Groups within the **Brockville** Presbyterial held their May Rally at Knox Church, Morrisburg. The theme : "Everybody ought to know". President Lottie Sutherland constituted the sessions with prayer. The afternoon devotions were presented by the Morewood Group with a dramatic reading taken from John 20:1-18 & 31. Marilyn DeBruijn conducted an inspirational Bible study on "Prayer".

In the evening the Rev. Bruce Kemp brought greetings and led in a lively sing song with Marjorie Thom at the piano. The evening devotions were presented by Donna Wilson, Winchester group. Special music was provided by the young girls choir from Nationview Public School, South Mountain, winners at the Cornwall Music Festival, under the leadership of Marion DeGray, Morrisburg.

Guest speaker was Dr. Sue Kober who spent two years in the Livingstonia Hospital, Malawi ministering medically to the native people.

The **Edmonton-Peace River** Presbyterial held a Spring Event on June 2, 1990 at St. Andrew's Church in Edmonton. The theme was taken from Isaiah 25, 'Advocates for Christ'. President Norma Proudfoot welcomed everyone and

the song 'Set my Spirit Free' was sung.

Opening worship led by the President, took the theme 'All Children are of Royal Blood' and three children took part: Kelly Proudfoot, Joshn Boonstra and Marla Epp.

Speakers related their words to the theme: Marion Johnston speaking about the choice of adoption, the realities and the richness that God gives to parents who adopt; Mamie Dawson about immigrant woman in our society, pointing out that immigrants experience grief and loss in a new land; Isabel McRae on 'Life in the fast lane for Seniors'; and Shawna Cox of the problems of raising children alone even with the support of family.

Montreal Presbyterial was host to a spring tea and bake sale at Presbyterian College on May 26. President Druse Bryan welcomed the guests and introduced guest speaker, the Rev. Glynis Williams, Refugee Coordinator for Tyndale House, who told about her experiences in Central America while working there as a nurse prior to entering the Presbyterian ministry, and during a visit last year when she served as a protective presence for a minister whose life had been threatened.

Following tea, Dr. William Klempa, Principal of the College, led guests on an interesting tour of the College.

- Serving tea at Presbyterian College: Druse Bryan , Lois Klempa and Nancy Benson.

The Spring Rally of **Peterborough** Presbyterial was held in St. Andrew's Church, Hastings, Ontario, May 16, 1990.

Dr. Sue Kober, MD, of Oakville told of her experiences in Malawi where she was the only doctor in a 90-bed hospital, in charge of a mobile clinic and a very busy out-patient department.

President Holly Hall, Centreville conducted the proceedings of the day. We were welcomed to Hastings by Margaret Taylor. Dale Barry, Hastings sang two beautiful solos. Audrey Gilchrist, Bowmanville led an inspiring worship service.

Jackie Kelly and Faye MacMillan prepared lively singsongs.

LOCAL NEWS EVENTS

On June 5, 1990 members of Grace Bethany Group, **Grace** Church, **Calgary,** Alberta held their closing meeting prior to the summer break.

Dr. Ruby Walker, in conjunction with the study group presented a pageant with five profiles on serving missionaries. Joy Randall, Taiwan; Pauline Brown, India; Lesley Appel, Guyana; Beth McIntosh, Japan; and Rick Fee, Nigeria were portrayed in costume by Margo Gruener, Jean Nettleton, Ann Nicol, Mary Stewart and Linda Tynan. Guest was Janette McIntosh, daughter of Beth and Jack McIntosh, Japan. Miss Mary Longmore, Study Group leader led the group in worship.

Doreen Holcombe, a long-time member, was honoured with a life membership and pin presented by Margaret Brooker.

On May 20 the WMS of **Cooke's** Church, **Chilliwack, B. C.** had the honour to receive and dedicate several items in memory of members of the congregation. A television set

and VCR, which have been used by the entire church, were dedicated in memory of Amy Chapman, Jean Hunt and Kitty Smith.

On behalf of the de Wolff family, a beautiful piano was received and dedicated in memory of Johanne Morris.

The annual WMS Family Night was held on May 17 in **Knox** Church, **Morrisburg**, Ontario. The worship service was conducted by the teens with prayers and Bible readings.

Greetings were brought by Lottie Sutherland, president of Brockville Presbyterial, reminding us that everyone is a missionary.

The COC, Explorers and teens were presented with stars and certificates.

COC and Explorers presented money to the WMS (WD), and towards the support of a foster child in Indonesia. Donations were accepted by Lottie Sutherland for nurses' scholarships and the health programme in Pakistan.

The Explorers group closed the programme with an audio-visual presentation on Creation.

On May 13, the congregation of **Knox** Church, **Morrisburg**, Ontario gathered for Family Sunday or Mother's Day.

Margaret Reynolds, president of the WMS, explained the purpose of the Society. Joan Farlinger presented a Certificate of Recognition from the WMS to her daughter Isobel for her service in the COC, Sunday School and choir.

Diana Kemp, vice president, presented a certificate of appreciation to Teri Martel, for her years of service as a Sunday School teacher.

The Sunday School children handed out decorative pins to everyone in the congregation.

The service was conducted by the Rev. Bruce Kemp who stressed the responsibilities that parents and children have toward each other, to themselves as individuals, and to society.

In **Fort Qu'Appelle, Saskatchewan**, a Peace Group and the Ten Days Study group amalgamated, calling themselves "Peace and Justice".

The Peace and Justice group received word that Anglican priest Michael Lapsley from South Africa, who had spoken to them recently was seriously injured by a letter bomb. Lapsley had both his hands blown off, lost one eye and his hearing when he opened a letter in Zimbabwe.

Karen Ridd, recently imprisoned in El Salvador, spoke to a group gathered for lunch prepared by the area Peace and Justice Groups. As a volunteer she was trained to work in repressive areas as unarmed passive support for those who are unable to protect themselves.

ANNIVERSARY

The WMS of **Knox, Monkton**, Ontario celebrated their 100th Anniversary on May 8, 1990. The theme was "Give Thanks".

Guest speaker was Kay Blake of Kenora, who once nursed at Cecilia Jeffrey Indian Residential School in Kenora, and also at Birtle, Manitoba and Rocky Mountain House Hospital, Alberta.

Approximately 100 people attended, including members of the societies in Stratford-Huron Presbyterial, and former members who also took part in a choir.

The Anniversary cake was cut by Kay Blake, Terry Ward, President and Edith Bannerman, long-time member.

PRESBYTERIAL AND SYNODICAL GIVINGS

January to June 1990

SYNODICAL	PRESBYTERIAL	ACTUAL	OBJECTIVE	%
British Columbia	Kamloops	5,071.00		
	Kootenay	600.00		
	Vancouver Island	4,647.00		
	Westminster	11,589.00		
		21,907.00	62,599.00	35%
Alberta	Calgary-MacLeod	14,984.00		
	Edmonton-Peace River	2,350.00		
	Red Deer	5,000.00		
		22,334.00	62,041.00	36%
Saskatchewan	Prince Albert	907.00		
	Saskatoon	3,074.00		
	South Saskatchewan	3,528.00		
		7,509.00	27,000.00	28%
Manitoba & Northwestern Ontario				
	Brandon	3,271.00		
	Superior	2,689.00		
	Winnipeg	4,450.00		
		10,410.00	43,509.00	24%
Hamilton & London				
	Bruce-Grey	9,140.00		
	Chatham	12,823.00		
	Hamilton	24,000.00		
	London	13,000.00		
	Maitland	8,000.00		
	Niagara	13,011.00		
	Paris	5,765.00		
	Sarnia	13,227.00		
	Stratford-Huron	15,111.00		
		114,077.00	352,688.00	32%
Toronto and Kingston				
	Algoma	1,258.00		
	Barrie	19,450.00		
	Brampton	8,564.00		
	Kingston	8,600.00		
	Lindsay	8,000.00		
	North Bay	1,840.00		
	Peterborough	8,447.00		

East Toronto	27,600.00		
West Toronto	8,200.00		
Waterloo-Wellington	12,000.00		
	103,959.00	366,419.00	28%
Quebec and Eastern Ontario			
Brockville	5,400.00		
Glengarry	7,326.00		
Lanark-Renfrew	9,600.00		
Montreal	14,179.00		
Ottawa	12,450.00		
Quebec	2,899.00		
	51,854.00	158,935.00	33%
TOTAL	**332,050.00**	**1,073,191.00**	**31%**

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GLAD TIDINGS, Room 100, 50 Wynford Drive, Don Mills, Ontario, M3C 1J7
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Indicate number of copies (up to 50 may be ordered and freely photocopied). State which language: French, Spanish, Korean , Hungarian or Cantonese (Taiwanese).

*To be published in English in the November 1990 GLAD TIDINGS.

PLEASE SHARE THIS AD WITH NON-ENGLISH SPEAKING GROUPS IN YOUR AREA

In Remembrance

Miss Olive Benedict,
Gordon, Burnaby, B.C.

Mrs. James (Gertrude) Dixon,
Mrs. Gordon (Margaret) McCracken,
Durham, Ont.

Mrs. John (Eva) Smith,
Knox, Guelph, Ont.

Mrs. Phyllis Ashley,
Mrs. Jane Baldwin,
Elmwood Avenue,
London, Ont.

Mrs. Mary Cameron,
St. Mark's, Moose Jaw, Sask.

Mrs. Zoe McQuaig,
Morewood, Ont.

Mrs. Jessie Simpson Hutchinson,
Drummond Hill,
Niagara Falls, Ont.

Mrs. Euphemia Chalmers,
First, Port Colborne, Ont.

Miss C. MacQuarrie,
St. John's, Surrey, B.C.

Mrs. Leotta Stobo,
Knox, Teeswater, Ont.

Mrs. Joseph (Belle) Adams,
Mrs. Richard (Anne) Matthews,
Mrs. Hugh (Lillian) Stewart,
St. Andrew's, Welland, Ont.

Mrs. Margaret Huart,
Knox, Woodstock, Ont.

What a curious charm autumn has for me!
Why do I feel so happy as the leaves turn golden or red,
When I know they will soon be falling,
Leaving the tree stripped and bare?
My joy lies in the certainty that life will prevail over death:
new buds will burst, new leaves, new fruit.

- Dom Helder Camara

Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
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Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

NOVEMBER 1990

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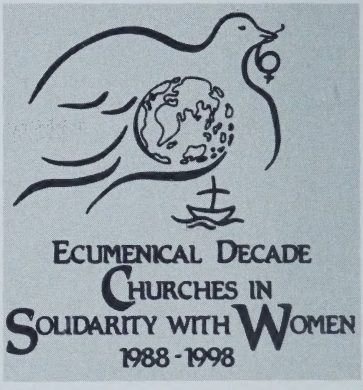

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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Remembrance is
an empty gesture
unless it results
in the rededication
of life
to those ideals
for which many courageous souls
were prepared to die
and whose memory
history keeps green.

- Source unknown

November 11, 1990

Putting a Human Face on the Economic Crisis in East Africa

by Dianne Ollerenshaw

- Kesogan Catholic Women's Group welcome study group through song and dance.

In April 1990 I had the privilege of accompanying eight other Canadians to East Africa to "put a human face on the economic crisis". I was the Presbyterian Church in Canada representative on this ecumenical study visit to Kenya, Tanzania and Uganda sponsored by the Inter-Church Coalition on Africa (ICCAF). The funding for the tour was provided by Partnership Africa Canada (PAC) and the individual participating churches. All of my travelling was in Kenya. In the final week the entire group gathered outside Nairobi to share our experiences. In three exciting weeks I met numerous people who were able to describe in their own words how the world debt crisis has affected them, their families, and their country.

Outside of our study sessions, few individuals spoke in terms familiar to economists, but they all knew there was less money in their pockets, and that the money they did have had even less buying power than a couple of years earlier. They were also aware of government cutbacks in education and health services, a direct result of servicing the foreign debt. Women in rural areas didn't talk about the World Bank (WB) or International Monetary Fund (IMF) but they did give me concrete examples of the effects the debt crisis has had on their people.

I met some families who were being forced to choose which children would have the opportunity to go to school. For Kenyans this was difficult since education is valued. Even in the countryside parents pride themselves in supporting both sons and daughters through school. The government also supports the education of their citizens and boasts an adult literacy rate of 60% which is high for an African country. Yet each year as it strives to service the national debt, there are less funds available for education, even for the very young. The average family must struggle to raise the required funds.

The dilemma facing other families was one of survival. The main concern of some mothers, often single mothers, was feeding their children. Many were forced into prostitution for their livelihood. The fear of dying someday from AIDS was no real threat, since their children could die from malnutrition today.

In still other families, the debt crisis was felt by the elderly who sadly watched the young people fleeing to Nairobi with their unrealistic expectations and dreams. They knew only too well that greater poverty, unemployment and hardship awaited their loved ones and that the living conditions would be far worse than anything they had known in the countryside.

Despite the struggle, I witnessed people striving to overcome their plight. Many wanted to be independent, self-sufficient, free of debt so that they could offer their children the best opportunities possible. Consequently the women worked hard, morning to night, and somehow found time to contribute what they could to local development projects. For example, in West Pokot a rural area in northwest Kenya, many women were trying to build a poscho mill, a machine that would grind their maize and produce corn flour, a staple very much needed in everyone's household. In the past women were forced to carry the raw maize in large packs on their backs for some 10 kilometres. This took time, strength and was very difficult. With a poscho mill in the centre of their own community, all could benefit. For a small price they could operate their own mill, develop management skills, help everyone in the community improve their working conditions, and learn to work together.

- Juliana Kinyua (l), Headmistress of centre for disabled children in Mathare Valley, and Grace (r), public health nurse.

What greatly impressed me about many of the people I met was their faith in God. Although they experienced great hardship, they would not be broken. The joy of their faith was evident in their singing, their worship, their hospitality. That sincere faith and a generosity of spirit was challenging them to improve the poor living conditions of friends and family. Churches were initiating cooperatives where families could join together to purchase parcels of land to farm collectively. Other new programmes included the promotion of cottage industries where individuals were taught to sew or work with wood. One priest noted that there was much unemployment even for those educated at the university. Training in practical skills was required to help people provide a service or product needed in the community. In the Christian communities we visited, God was indeed glorified. It reminded me of a quotation I heard long ago: "those who suffer at the foot of the cross are closest to God".

One image that speaks louder than words is found in Mathare

Those who suffer at the foot of the cross are closest to God.

Valley. The name conjures up images of beauty for those who have not seen it; yet in reality it is a place of great poverty and death. Home to thousands of Kenyans, the majority women and children, Mathare Valley is the largest slum in Central Africa. For six kilometres along the riverbank you can see paper-thin shacks built one upon another. In Mathare Valley and in other Nairobi slums one third of the city's population is found. Due to the 4% population growth (the highest in the world) and the influx of young people from the countryside, there is little housing available. That combined with great poverty, abundant disease, and high unemployment results in dense and unhealthy living conditions. Mathare Valley is a place truly touched by the effects of world debt.

Grace, a dedicated public health nurse, led us through a few of the neighbourhoods in the slum. As she introduced us to families and clients she served, we got a glimpse of the living conditions these people must endure. The poor suffer greatly. Clean water is scarce. Many shelters are inadequate - the wet mud floors serve as the breeding place for disease. Garbage is everywhere, the stench is overwhelming. The threat of fire or mudslide is very real.

I saw suffering in many faces that day! There were young high school graduates with no hope of employment. In one family I met, the toddler, mother and grandmother are dying of AIDS. I saw men living in a drunken stupor, and was informed that some children *wished* they had a physical handicap so that they could attend the special school for disabled children being offered in the compound shared by the clinic. I was reminded that the average life expectancy in Kenya is 46 years. These dark images bring home to me the urgency of finding a solution to the world debt problem.

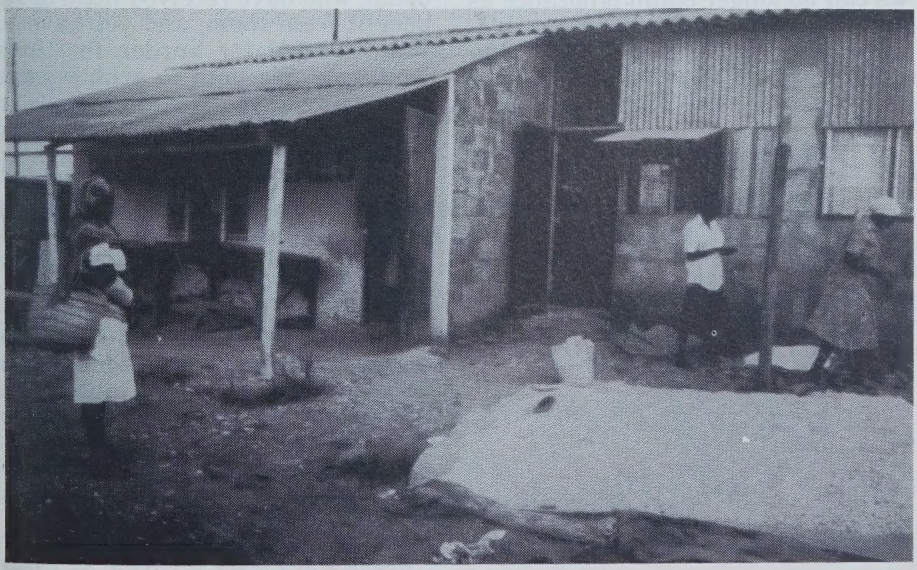
We in Canada are just beginning to feel the effects of a country servicing a large debt. Although Canada is an affluent country with a high standard of living, we have felt cutbacks in education and health services. When the G.S.T. is implemented the reality of trying to reduce our country's debt will be felt even more by the average family. To reflect on our own situation is to feel more compassion for those in Kenya whose struggle is far greater.

All hope, however, is not abandoned. Many faces beam with optimism as they strive to make the most of their situation: carpenters, seamstresses, cooks and mechanics, those fortunate enough to have support from development projects like the Small Scale Business Enterprise (S.S.B.E.) which is supported by the National Council of Churches of Kenya (N.C.C.K.). Individuals who could not receive financial assistance from a chartered financial institution are given small loans and training to make their projects economically viable. They are

encouraged to develop financial and managerial skills so that they may enter the business sector. The work of S.S.B.E. helps "the poor for self sufficiency!" as their motto states and brings hope into the lives of many. While these projects are in demand and they benefit so many individuals and cooperatives, let us not forget the degree to which the poor are being held ransom to their country's debt crisis.

Annette's story presents the problems of the debt crisis in a way we can all appreciate. Not long ago, Annette bought a cow for her family. This was a big investment, but she believed she could afford it by selling extra milk to her neighbours. Shortly after purchasing the cow, a stray dog entered her yard and attacked the cow. Soon after the animal died of rabies. There was Annette with no cow to help her raise funds for the loan she had taken in good faith. What was she to do? She could not automatically pay back the loan. It was not long before creditors began to insist that she pay her debt. She worked extra hours above and beyond her long day in order to raise the money. Finally she paid the principal of the loan. Yet, all was not well. Letters came from the bank asking for the interest on the loan. Even after her cow had died she was responsible for making the interest payments on the loan she had obtained earlier. The debt resulting from the accumulating interest was now equivalent to half of the original loan itself and it needed to be met. The bank would not forgive it. When I last saw Annette she had already managed to pay out more money than the actual loan itself, but had no idea when she would ever be able to pay off the incredible amount of interest that kept growing each day.

Annette's economic hardships and her dilemma are a descriptive analogy of the economic problems many countries now experience. In the 1970s western financial institutions gave loans at very low interest



- This posho mill in Nairobi is part of the Small Scale Business Enterprise.

to Third World countries because they had a surplus of revenue. Sometimes they supported projects they knew were not viable. When oil prices went up and interest rates followed, many countries were simply not in the position to honour their debt. When institutions like the IMF or WB intervened, demanding that the country find ways to raise the necessary funds, the result was that the poor suffered greatly from the reduction of government funded social services.

Annette's story reduces the distance between us and those suffering in the Third World. It helps us understand the pain of the poor. It challenges us to reassess the complex solutions to the world debt problem which are originating within our financial institutions. It compels us to be morally responsible within the field of commerce.

This study visit opened my eyes to things I had never seen before. The problems surrounding world debt are intricate and numerous, yet we can no longer claim ignorance as our excuse for little or no involvement in economic issues. We need to become more aware of the world debt problem so that we can work toward remedies that address injustice in the world. We need to begin to struggle with how we will help the poor in debtor countries who had no say in accruing their country's debts, who have received little or no benefit from them, and yet have to bear the greater burden for their payment. We need to acknowledge that many of the wealthy people in debtor countries, who often invested the borrowed capital right back in the creditor bank, are minimally affected by the austerity measures adopted in order to repay the debt. We also need to realize that a solution to the world debt crisis is essential before development in poor regions can improve. Those three weeks in Kenya encouraged me to become more informed about the economic problems which impede the well-being of our brothers and sisters in Africa. I hope you too will be challenged into awareness and action.

What greatly impressed me about many of the people I met was their faith in God.

- Members of St. Mary's Women's Group, Matunda Parish.

- Dianne Ollerenshaw is minister at Valleyview Church, Calgary, Alberta.

And Mothers Cry

A T.V. casts its shadows eerily in the room
She clutches her 'cuppa' and stares
mindlessly
at the Promise Box.
Mind in neutral - idle.
She hears the creak of a door pushed open
Small stockinged feet pad down the hall
Round eyes stare
up at her, tears.
Mind into gear - fear.

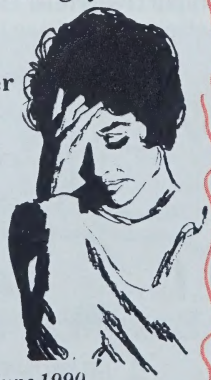
She gathers the child in her arms, O God
Let it be a wet bed, nightmares, a monster
Banished by hugs and lights.
Mind races - please, God, Please.

"Mommy" shhh baby, I love you
Kisses, cuddles, "Mommy" hush babe
Monsters, nightmares, wet beds "MOMMY"
These carry less guilt "Mommy"
Than hunger does. "Mommy, I'm hungry!"
Mind stalls - guilt.

Shh baby, I know - maybe some water
"No, mommy I'm hungry"
Guilt consumes as empty cupboards
Stare without eyes.

And mothers cry.

Johanna Wiersma



- Reprinted with permission from GROUNDSWELL, June 1990.

How Women Have Challenged Me in Mission

by Larry K. Block

"What's going on here," I thought to myself. This was more than 10 years ago as my wife and I, both pastors, were jointly counselling a married couple. As Linda led the session in a direction I would never have gone I became nervous and concerned. Then something inside me said, "Why not? Let's see what happens."

What happened was significant for me. My whole view of the mission of the church changed. I discovered that other perspectives were not only possible, they could work just as well. That was a turning point for me. No longer would women's full participation in the life of the church be merely a social issue for me, it became a spiritual reformation. Working as a partner with a woman pastor over the years, I learned of the experiences of other women, lay and ordained.

As women assume leadership roles and more men find themselves in supportive roles, I have become more sensitive to what is being valued and what is being devalued. We value only the visible work; and how often the invisible supportive work is devalued.

As a male my perspective is often limited and not as broadly inclusive as I would like it to be. As I work with women in partnership, their experiences expand my thinking and vision.

As God's Word is interpreted in the light of women's experience, new ways of seeing mission emerge. For me, sharing child-care and home responsibilities helped me to relook at the value placed on mission in the world versus our mission to home, family and relationships. Jesus seems to have valued his relationships with his followers as much as his public ministry; he did not see them as separate components of his life with different values and priorities.

My value as a male had been what I was doing (in the world, of course) and how well I was doing it. A friend told me that when he worked as a peace activist while his family supported him, he used to ask himself at the end of the day, "What have I accomplished for the sake of the Gospel today?" But when he began to share child care as well as peace activities with his wife, he found himself asking, "Who have I been today to my family and others?" Sharing the whole of life changes our perspective.

The ELCA [Evangelical Lutheran Church in America] has joined other denominations throughout the world in proclaiming the next 10 years as an Ecumenical Decade:

Churches in Solidarity with Women. Men can learn to be in solidarity with women locally as well as globally. Learning to step back, and hear the new voices of women's experiences before moving into mission will make our mission more whole, more healthy and more in keeping with God's Word. The Decade is more than a program for me. It is an expression of my view of mission. As I commit my life to being in solidarity with women, the Decade amplifies that commitment into a global context. The Church in mission has to be a church in solidarity with women. We can learn how to do that. If a church doesn't set out to be in solidarity then it really isn't interested in mission. And a church without a mission isn't really a church.

The Church in mission has to be a church in solidarity with women.

The Rev. Larry Block is Associate Director of the ELCA Commission for Women.
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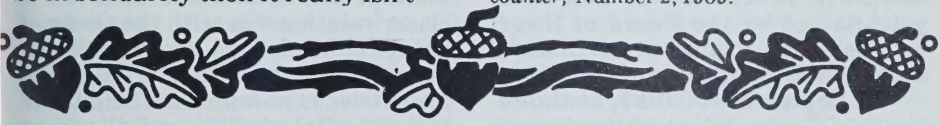


Living Stones:

"There was once a man visiting a friend and while there at the house, he could hear a strange grinding sound down in the basement. So he said to his friend, 'What is that strange noise I hear?' His friend replied, 'It's a rock polisher. It is a present for my kids. The way it works is that some ordinary field stones are picked up and thrown in with other ordinary field stones, water is added and it grinds and grinds and grinds.'

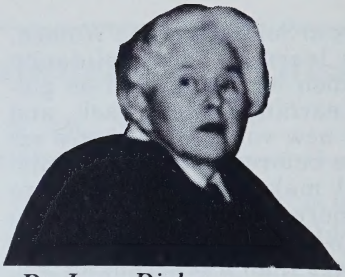
Over a period of a couple of weeks, the ordinary field stones change to beautiful, rounded, smooth polished semi-precious stones. Could this be a picture of the faith community...? God takes you and me, with all of our imperfections and awkwardness; throws us together with those who irritate us; adds a little living water and starts grinding.

The visitor asked his friend, 'How do you know how long to leave the stones in there?' His reply was 'when I see my face reflected in them.'

When Christ can see his face reflected in you and me without distortion then the grinding is done. Until then, there may be a little more grinding to take place. For those of us in the faith community, we need each other to wear off the rough edges until Christ is reflected without distortion in each of us, living stones."

- Charlotte Brown. Graduation Address, Ewart College, May 1990.

Irene Dickson Retires



- Dr. Irene Dickson

The Rev. Dr. Irene Dickson retired from her position as Principal and Professor of Biblical Studies, Ewart College, effective August 31, 1990.

Dr. Dickson has ably served our Church at Ewart College since 1965. Her previous studies in Arts, Music, and Education at the University of Manitoba, and Theology at Knox College prepared her to serve on the Ewart faculty. In addition to her teaching responsibilities, Dr. Dickson continued with graduate studies at Knox College, receiving a Master of Theology degree in 1973. Ordained in 1972, she was that same year named by the Board of Ewart as Associate Professor of Biblical Studies and full professor in 1975.

In September of 1983, at the request of General Assembly, she was inducted as Principal of Ewart College. Her exemplary dedication to the Church and Ewart College was acknowledged by Presbyterian College, Montreal, in the granting of a Doctor of Divinity degree, honoris causa, on May 4, 1989.

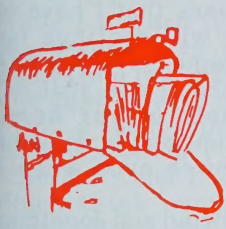
During Miss Dickson's time as Principal (1983-1990) the following events occurred: the Rev. Helen Goggin was appointed Associate Professor of Christian Education in 1984; the celebration of Ewart College's 90 years of service in the life of The Presbyterian Church in Canada was held in 1987. In connection with that event, a special video was produced "Celebrate the Spirit"; Dr. Margaret Webster was named Principal and Professor of Christian Education Emeritus in 1985; in 1987, a new Dean and Director of Field Education, the Rev. R.F.G. Campbell, was appointed to the faculty after the retirement of Dean Ina Adamson; a weekend retreat of the Executive of the Board was held in November 1987 to consider the changes and challenges facing the College as the Church moved toward the 21st Century; on May 13, 1988, Professor R. C. Mathewson received a Doctor of Philosophy degree from Princeton Theological Seminary; an attempt has been made to foster a closer relationship with the Order of Diaconal Ministries. As a result, the President of the Order of Diaconal Ministries is now an ex-officio member of the Board of Ewart College.

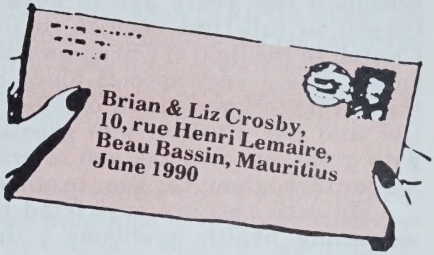
During the 25 years Miss Dickson has been at Ewart College, the Church has been engaged in dialogue about Ewart's future. Miss Dickson has had to participate in countless meetings and discussions about the future of Diaconal Ministries in the life of the Presbyterian Church. The time has now come for new perceptions and ideas to be brought forth. Dr. Dickson believes strongly that these decisions should be made by the people who will carry on the work of Diaconal Ministries in The Presbyterian Church in Canada. She, therefore, knows that it is the right time for her to retire in order to allow greater latitude for the future development of Diaconal ministries in The Presbyterian Church in Canada.

The Rev. Dr. Robert C. Mathewson, Professor of Religious Studies was named as Acting Principal, effective September 1, 1990.

- Adapted from the Board of Ewart College Report to the 116th General Assembly.

Dear friends,





During our time of deputation/itineration in Canada, Brian was able to meet with congregations with whom we had been in contact in Ontario - it is always good to put faces to names. In one congregation he met a Mauritian woman whose family we have met here, the brother of a close colleague from our time in Malawi and someone who had been in our house in Mauritius two weeks before; the Presbyterian world sometimes seems very small! I was able to join him for the last part of the time in Canada, and when we reached B.C. it was a special delight for us to return once again to Sooke, our first parish, and worship there with many old friends.

While we were in Scotland, we found it deeply moving to return to Iona and spend Christmas in the Abbey where we lived from 1976 to 1980. Alison and my mother joined us there to add to the happiness of the time. Celebrating Christmas in a worshipping community of 80 people, far away from the banalities of the commercial version of the season, was very good for us all. The Abbey's heating system broke down the day after we arrived, which made the experience even more like old times for us!

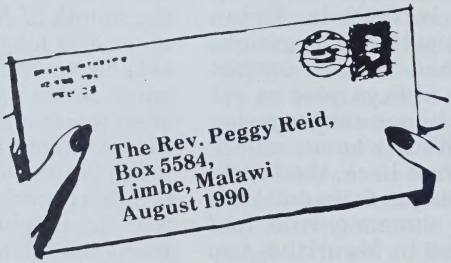
Thanks to a conference of Canadian Presbyterian Africa staff, the month of April meant the fulfillment of a long cherished dream - to return to Malawi where we had spent seven happy years. For Jonathan it was a chance to see his birthplace; having left there at the age of four months, he really had no memories to return to! What a blessing it was to celebrate Easter with so many old friends and to share in the joyous African music that has kept us singing ever since we were there - one afternoon of the conference when a group of choirs sang for over three hours is something we will never forget. It was humbling for us, who live in a country whose problems are those related to very rapid development and rising standards of living, to visit a country beset by terrible economic problems, years of drought compounded by devastating floods, and well over 800,000 refugees from the war in Mozambique. In Mauritius the churches are struggling to maintain their members; in Malawi they are filled to overflowing and the worship is filled with joy.

In March the Presbyterian Church of Mauritius elected its Moderator and broke new ground in two signifcant ways. For the first time in its history a lay person and a woman, was chosen. Alice Derblay,

who retired as an Inspector of schools a few years ago to devote herself to full-time service in the Church in the field of Christian education, has a very special place in the Presbyterian Church of Mauritius and her election was greeted with great joy. We ask you to pray for her throughout her year in office.

My activities are restricted by worsening health problems - the diagnosis of "chronic fatigue syndrome" along with the continuing problem from the old spinal injury, means that I have to accept that they will continue for some years to come. I enjoy the music teaching that I can still do, and with the help of our home computer I can continue to do some work for the Church even when I cannot go out.

Liz, Brian and Jonathan



She held the four inch stubby
"foreign object"
between
the fingers of her right hand...rough
hands,
hands used to hoeing hour after hour
to washing clothes daily
to gathering wood
to lighting fires
hands used to comforting children....
...hands not used to the printed
word...nor the pencil.

And with a 16-month-old baby tied
to her back,
her body rigid with concentration,
she laboriously began to copy out the
"T" the
teacher
had printed on the blackboard.
It took 15-20 seconds to complete,
but when it was
done,
the "T" stood out proudly -
all alone on the page -
visible evidence to everyone,
that the young mother was one step
closer to literacy.

I watched and I tried to remember a time when my hands didn't know the intricate movements associated with writing; a time when holding a pencil required all my concentration. And I remembered back to grade one when 30 six-year-olds, all spent many hours learning how to hold a pencil and how to form letters. I vaguely remembered a book and printing the words, "I live in the village of Riverview, the county of Albert, the province of New Brunswick, and the country of Canada", and I remembered the pride of accomplishment at those lines.

But my road to literacy was easy. I did not have a baby, or a family, or a garden or a house to keep while I learned to read and write. My school days were filled with games and fun, with stories of "Dick and Jane" (not to mention Sally and Spot)! I spent some 12 years in public and secondary schools becoming "literate", and I must admit that I didn't think much about it at the time. But when I looked at that young woman struggling to form her "T", to learn to read and write, I wondered if I would have the courage to do what she was doing; to go to school at age 30, never having been before. And there were 17 others just like her; 15 women and two men (and six babies), all members of the adult literacy course.

The course is sponsored by the Blantyre Synod CCAP (our partner church). It runs five days a week (for two hours each day) for ten months, and at the end of the course, those who complete it are functionally literate. But it takes a lot of determination to keep coming to the class hour after hour, day after day, when there are so many things that need to be done at home: gardens to work, wood to find, water to get...the list is endless. Still, there is determination on these faces and though some will drop out because of circumstances, there will be those who finish and who will have the joy of reading a sign, reading their hymn book, signing their name.

The literacy course at Balaka that I was privileged to witness, is just one of many run by the CCAP literacy program. As with many countries (including Canada), illiteracy is a problem. (World wide it is estimated that a billion people are illiterate.) Particularly among Malawian village women, there is a need for literacy courses for adults. The government (with the aid of the United Nations) is deeply involved in offering literacy courses for adults around the country, and the church is helping in this worthwhile program.

The centre where I work has run two programs to train the volunteer "instructors" who will teach the literacy courses. The instructor is chosen by the students themselves. They find someone whom they trust, someone with whom they feel comfortable and then they ask that person if they will be their literacy instructor. If so, the instructor then completes a two week training program, and on completion goes back to their home area to begin to teach the adult literacy course.

I sat in on that literacy class for two hours. I watched the instructor go over, and over, and over again how to spell "ulimi" (farming), and I marvelled at her patience. I watched the students gripping pencils, balancing papers on their laps, and (some of them) nursing babies, and I marvelled at their determination to learn. And I watched the young children playing in the yard, waiting for their "parents" to finish school, and I hoped that they had much pride in them.

In ten months, when this class is finished, we will see some of these women in church on Sunday morning. And when the elder announces the reading from the gospel of John, these women will open their Bibles to the right page, the right chapter, and the right verse, and then they will read along with the rest of the congregation. The teacher will be so proud of them. I hope she is there to see it.

Blessings from Malawi.

Peggy Reid

Christmas Worship Service

Fear and Hope at Christmas

by Heather Jones

Call to Worship:
(Unison) *Come, Thou long-expected Jesus,*
Born to set Thy people free;
From our fears and sins release us,
Let us find our hope in thee. (based on the hymn)

Opening Hymn: It came upon the midnight clear (Book of Praise #144)
*verse 3 is particularly important as the beginning of the service.

Prayer of Approach and Confession:
(Unison) *Ever-present, ever-loving God,*
We join together now to worship you, to be reminded of the Christmas story, to feel ourselves close to you.

We acknowledge our sins. We know that we let our awareness of your presence fade. Lord we ask forgiveness, and we pray for strength and courage to live our lives in continuing commitment to you and to your faith.

Hymn: Love came down at Christmas (Book of Praise #138)

First Reading: Luke 1:5-20*

First Reflection:
"Do not be afraid", Gabriel said to Zechariah.

Zechariah and Elizabeth were righteous people. Zechariah was a priest, serving in the temple of the Lord when the angel appeared to him, and yet he was still afraid. The angel offered hope, promising to fulfill Zechariah's strongest desire, and yet he could not easily believe the message.

There are times when we might wish for a messenger from God to appear before us: times when we hope that God would fulfill our deepest prayer in this way.

But how would we react? Would we be afraid? Would we doubt? A message from God is a fearful and a hopeful thing.

**The writer suggests using the RSV for scripture readings.*

Let us pray:
(Unison) *Loving God, we are humbled by the power of your message. We ask you to be involved with our lives. We have needs for which we ask your help. We fear what we do not understand, and yet we have hope because of your goodness to us.*

Second Reading: Luke 1:28-38

Second Reflection:
"Do not be afraid."

Gabriel had to reassure Mary too. The message delivered to Mary was surely a frightening one. She, who was unmarried, would bear a child. The shame of it! And not just any child, but one who would be called the Son of God. What a responsibility!

There are times when we might have wished that God would tell us what is expected of us. We feel called to serve God, but just exactly how?

If we could directly hear God's call to us, how would we react? Would we offer ourselves, our whole lives in service to God?

Let us pray:
We are followers of Christ, and so we know, God, that you have called us. We offer thanks for our calling, and we ask for the courage we need to give ourselves willingly to your service.

Third Reading: Luke 2:8-20

Third Reflection:
"Be not afraid."

Once again, the angel of the Lord must reassure the human participants in this story. The shepherds were innocent bystanders - casual observers. They didn't ask to be part of the Christmas story. There they sat, minding their own sheep and their own business, when they were overcome by a vision of light and a voice from the heavens.

Here we sit, minding our own business, doing our own work. Our belief in the events recorded in the Christmas story brings us here. Our yearning for God, our yearning for closeness with Jesus the baby, Jesus the man, and Christ the Saviour, sustains our faith.

If the angel of the Lord appeared here and now, and told us that our Saviour was to be found in the next city, how would we respond? Would we, despite our fear, despite our doubt, set out on the necessary journey?

Let us pray:
(Unison) *We are casual observers in this Christmas story. And yet, we are deeply touched by it. We are reassured by our recognition that even those who are central to the story of Jesus' beginning, who were present at the very first sprouting of the seed of Christianity, experienced fear. Conquering their fear, they showed faith - they defined faith. Through their faith, we find hope.*

Lord we pray that your message of faith, hope, and love, will fill us all in this season of celebration, and throughout the year.

Hymn: While shepherds watched (Book of Praise #127)

Responsive Litany:

Reader 1: The announcement of the impending birth of John the Baptist was received with fear and doubt.

Reader 2: The angel said, "Do not be afraid." Fear and doubt were answered with promise and commitment. Zechariah lived in hope, waiting for the birth of his promised son. John the Baptist was born, and he prepared the people for Jesus' ministry.

People: *In the midst of fear and doubt, God sends reassurance and hope. Zechariah's hopes were answered. God's will was fulfilled.*

Leader 1: The announcement of the impending birth of the Son of God was received with fear.

Leader 2: The angel said, "Do not be afraid". Despite the weight of the responsibility given to Mary, she too was reassured by the angel. Mary went to Zechariah's home, and prepared for the birth of the promised son.

People: *In the midst of fear and uncertainty, God sends reassurance and hope. Mary's hopes were answered. God's will was fulfilled.*

Leader 1: The announcement of the birth of Jesus was received with fear.

Leader 2: The angels said to the shepherds, "Be not afraid". Even though the news was surprising, and the messengers overwhelming, the shepherds were reassured. They went to see for themselves, and they praised God.

People: *In the midst of fear, God sends reassurance and faith. The shepherds spread the news, and grew in their faith. God's will was fulfilled.*

All: *Like the shepherds, we have been given the Christmas story. Out of the birth of Jesus of Nazareth comes our faith. We have fears and doubts and uncertainty, but we can trust that in the midst of these, God sends reassurance, hope, and faith. We are ready to receive our Saviour. Thanks be to God!*

Closing Hymn: O come, O come, Emmanuel (Book of Praise #116)

Who and Where

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NEWS

MISSION CONCERN IN HONG KONG

A manifesto from an ecumenical consultation in Hong Kong in April calls church unity the 'starting point' for mission in Hong Kong in the coming decade.

The gathering was sponsored by the Hong Kong Christian Council. 'We look forward to a closer relationship among the denominations so that we can help each other in love', the approximately 130 participants said.

The Christian population of Hong Kong is estimated at about a tenth of the total population of about 5.8 million. Now a British colony, it is to revert to Chinese control in mid-1997. Church leaders say the exodus of Christians is becoming more and more serious as 1997 approaches. By one estimate, a third of the 50,000 Hong Kong residents who emigrated last year are Christians. [EPS]

AUSTRALIAN ANGLICAN BISHOP WILL ORDAIN WOMEN

Owen Dowling, bishop of the Australian Anglican diocese of Canberra and Goulbourn says he will ordain eight women as priests 24 February, [1991]. The ordination of women as priests has been debated for several years in the Anglican Church of Australia, so far without agreement. [EPS]

200TH ANNIVERSARY

Plans are underway to mark, in 1992-93, the 200th anniversary of the arrival in India of English missionary William Carey, under the auspices of the Baptist Missionary Society. Among other things, republication of all known works by Carey, and a feature film on his life and work are planned. [EPS]

ADVENTISTS NOT TO ORDAIN WOMEN

Meeting in Indianapolis (Indiana/USA) during July, the 55th Seventh-day Adventist General Conference voted overwhelmingly not to ordain women. It also issued appeals on assault weapons, drugs, AIDS, and the environment.

By a 1173-377 vote, the conference declined to recommend that women be ordained to the 'gospel ministry'. Most support for such ordinations came from North Americans. (In some North American congregations, women are currently ordained deacons and elders.) An SDA study found that ordaining women to the 'gospel ministry' is very unpopular among Adventists outside North America, and that a vote to ordain could cause a split in the movement. [EPS]

APPEALS TOTAL US$4.4 MILLION

Four new or renewed appeals totalling 4.4 million US dollars were

made last month by the Commission on Inter-Church Aid, Refugee and World Service of the World Council of Churches. A renewed appeal for 3.6 million is to respond to the effects of famine and war in Ethiopia. Also issued were new appeals for 300,000 to help people who have fled Iraq and Kuwait, for 300,000 to respond to effects of floods on the Atlantic coast of Nicaragua, and for 200,000 for relief and recovery programs following the failed coup in Trinidad and Tobago. [EPS]

PHILIPPINES: US MILITARY BASES OPPOSED

The Executive Council of the Philippine Episcopal (Anglican) Church has called for the removal of all US military bases from the country. The council described the bases as 'an affront to the sovereignty' of the Philippines. It called on the government to develop a viable plan to address the economic dislocation that would result from a pull out of the bases. The US-Philippine agreement which allows the bases expires in 1991, and the government has indicated it may not agree to extend it. [EPS]

CGIT APPOINTMENT

The National CGIT Association has appointed Ruth Dobrensky as National Coordinator. Ruth assumed the new one-person office position in the 75th anniversary year of Canadian Girls in Training.

Ruth was born in Toronto but raised in a farming community in Waterloo County. She was educated in Kitchener-Waterloo schools where she took both academic studies and commercial training. She has many years experience working in the business world in various capacities. For several years she studied part-time at the University of Waterloo where she earned credits

- Ruth Dobrensky

in history, anthropology and religious studies.

Ruth has always been an active volunteer. She has been secretary to Erie Presbytery Camp Committee and a Director of Five Oaks Summer Camps, originally affiliated with CGIT. Ruth was a CGIT leader at her home pastoral charge of Zion-St. Andrews United Church, (Preston) Cambridge. For 11 years she has served in various capacities at Parkdale United Church in downtown Toronto, such as Sunday School Superintendent and teacher. Ruth is a member of the Founding Board of Directors of Shalom House, multifaceted community oriented house, established by Parkdale United Church. She has also been a volunteer with Big Sisters and a foster parent with Toronto Children's Aid Society.

WICC ELECTION

A Nova Scotia woman has been elected to the Executive of the International Committee of the World Day of Prayer.

Sherrolyn Riley of Dartmouth, an elementary school reading specialist and a member of the Women's Inter-Church Council of Canada, was elected during the ICWDP's quadrennial meeting this summer in Jamaica. She is WICC's representative on the international body, which coordinates this prayer movement begun in 1887. Each year women from a different country prepare the service for the first Friday in March.

A member of the United Baptist Church, Sherrolyn also belongs to the Society for the Preservation and Protection of Black Culture and is active in the Maritimes Human Rights group of WICC.

Another Canadian woman, Alice Jean Finlay of Toronto, is the immediate former chairperson of the International Committee for the World Day of Prayer.

CHRISTIAN LITERATURE

Yu-Shan Theological College, Hualien, Taiwan has expressed gratitude for a recent WMS Christian Literature grant for the purchase of books for the graduating class.

Principal H.L. Chih writes, "They were pleased with this gift as special books were desired before going back to their home villages where most Christian study books are not available".

The College is also praying for financial assistance to offset costs of extensive damage following a typhoon which struck June 23, the day after graduation.

Judy Estell, wife of the late Rev. William Estell, who died suddenly last April, will be teaching full time at the College.

In The World - BWM News

CHINA

The Board of World Mission is pleased to announce that **Ms Susan Raeburn-Gibson** will continue as a member of our Overseas Staff with her status being changed from volunteer overseas to that of regular overseas appointment. After completing her 2-year volunteer service as an English teacher at the Nanjing Institute for Chemical Technology in Nanjing, China, Susan was appointed jointly by The Presbyterian Church in Canada and the United Church of Canada to a 4-year term with the International Liaison Office of the Amity Foundation in Hong Kong, effective September 1, 1990. As Overseas Coordination Associate some of Susan's duties will include: coordination of administration in the Hong Kong office, interpretation and preparation of printed material about the work and perspective of the Amity Foundation, meeting with individuals and groups interested in Amity. Pray for Susan as she takes on the challenges of her new position and responsibilities.

CANADA

A ministry to Korean people commenced this spring in **St. Andrew's** Church, **Newmarket**, Ontario. It has received strong support from the Toronto Korean Presbyterian Church of West Toronto Presbytery. A Service of Recognition was conducted by East Toronto Presbytery on Sunday, August 12th, when the Rev. D. S. Chung became the first minister of this new mission.

Resources and Gifts for Christmas

Available from: : The WMS Book Room
50 Wynford Drive
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POSTAGE: First book - $.75
Each additional book - $.25

HOLY BIBLE The New Revised Standard Version. *$12.95*
This edition by Thomas Nelson publishers has a dark blue hard cover with stained page edges. A perfect gift.

GOOD NEWS FOR EVERY DAY *- Bible Readings for Every Day of the Year from Today's English Version published by The Bible Societies/Collins. $9.75*
366 selected readings with a short introduction and a prayer. This is a very attractive book as well as a Bible reading course focusing on what the Bible has to say about life.

YULETIDE FAVORITES *edited by Lois Powrie. Published by the WMS (WD). $5.50*
New and old resources for use by anyone interested in helping children of all ages celebrate the seasons of Advent, Christmas, Epiphany and Candlemas.

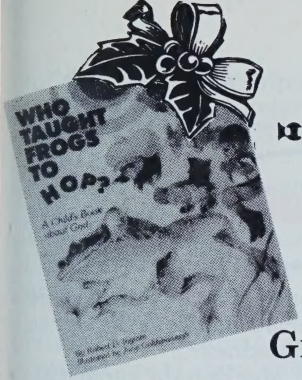
THAT SPECIAL NIGHT *by Kathy Donlan Tunseth. Published by Augsburg Fortress. $1.40*
A Christmas service for children and adults which could be used in a congregational worship setting. Songs and readings are for children, preschool through upper elementary school age, and the whole congregation joins in familiar carols and hymns.

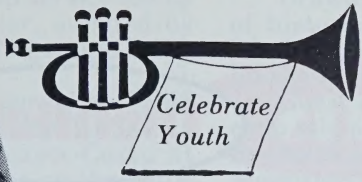
GOD'S GIFTS TO US *by Steve Swanson. Published by Augsburg Fortress. $8.75*
An Advent calendar to be assembled plus a book of devotions to be used with the calendar. The focus is on our stewardship - the sharing and giving of what we have. Very suitable for family use during Advent.

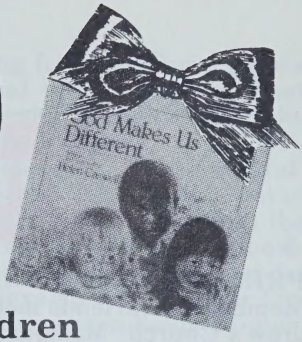
ALL PATHS LEAD TO BETHLEHEM *by Patricia and Fredrick McKissack. Published by Augsburg. $6.95*
A creative approach to the Christmas story using customs of Christians in many countries around the world. Beautiful, full-colour illustrations by a Canadian illustrator, Kathryn Shoemaker.

CARING FOR CREATION *by David G. Hallman. Published by Wood Lake Books. $11.95*
The environmental crisis: A Canadian Christian call to action. The author discusses the sources of our difficulties, the necessity of effective changes and practical responses to get involved in environmental concerns.

MAKING PEACE *- One Woman's Journey Around the World. Published by Friendship Press. $23.00*
Text and photography by Jan Phillips. A book of photographs and reflections about an 18-month peace pilgrimage around the world. Stories, anecdotes, interviews, photographs are about relationships - with God, one another, the world. Starting in Japan, the journey moves to China, Thailand, the Philippines, Nepal, India, Israel, Egypt, Greece, Germany, Holland and England. Another beautiful gift.







Giving Gifts to Children

A few years ago we had a pamphlet that talked about toys being for "fun not war". I have never forgotten that phrase. Every time I look for children's gifts I am appalled by the number of games and toys that brainwash children, and adults, into thinking it is all right to be violent. It is almost impossible to find toys for boys, especially those that teach skills like co-operation and concern for others rather than making war. Play is the business of children and one of the best ways to learn. We all learn more from the things we enjoy doing than from things we are forced to do.

The future depends on what children and youth are taught today by those who have gone before. It can be a lesson which encourages war or peace; racism or harmony and appreciation of other cultures. It is time for those who want peace and understanding between races to speak up in such a way that our goal becomes clear as we illustrate it by our actions and our words.

We need to set up criteria in choosing gifts for children. We need to choose gifts for the lesson that will be taught through them. For example, are the illustrations realistic? Do they include more than one race? Do they offer solutions or cause troubles? Are they accurate or do they present stereotypes which misrepresent people or situations? Is the toy or game something that can be shared with others? Does it truly show what God is like and how God wants us to act toward one another? These are questions that concern *the Children's and Teenage Working Group* and that is why we want to recommend certain kinds of books for gift giving, especially in this International Literacy Year.

From the covers of the books shown here you can see that the illustrations represent several races. Both indicate in their contents, that with all the differences there are among people, we *can* live together and God loves us all.

Sometimes even the hymns we sing can create negative or old-fashioned images of God and our relationship with the Creator. Another good book for gift giving is "A Singing Faith" by Jane Parker Huber, a hymn book with a difference. The user is encouraged to write their own hymns to fit particular situations. Suggestions are given for a workshop where participants can try writing words and music. This book would make an excellent gift for choir people and ministers. Leaders of children's and youth groups might also appreciate this book. It could be added to your Church's library. As we move closer to Christmas, the season of Love, make sure the gifts you select reflect the kind of lessons God wants us to learn.

Lois Powrie

WMS highlights

PRESBYTERIAL NEWS

Members and friends met at St. Andrew's Church, Melbourne, Quebec June 16, 1990 for the **Quebec** Presbyterial Annual Rally. The theme "Christ is Lord" was carried out in the devotions and decorations with butterflies, a symbol of the new life in Christ.

Devotions were conducted by Muriel Mayhew, based on Romans 10:12, "The same Lord is Lord of all, and richly blesses all who call upon Him".

Greetings from Presbytery and St. Andrew's Church were given by the Rev. Emery.

Rolland Dewar brought us up to date on Synod Camping and Outdoor ministries. AEC, Beth Anne Yando spoke on the importance of working with youth and children.

Synodical report was given in the form of a skit. Four women wore large hats, each hat having the letters, SYN - OD - IC - AL. As each member reported parts of the event, they emphasized the sounds, S, D, C and L as they spoke; e.g. Singing, Devotions, Cross Connections and Lahore Project.

A glimpse of the "Passion Play", which takes place in Germany every ten years, was given by Verna Pope, Synodical President, just home from this event.

"A Well Watered Garden", the Bible Study for the day, was based on Galatians 5:16-26.

The 76th Annual Spring Rally of **Glengarry** Presbyterial was held in Kenyon Church, Dunvegan on a beautiful, sunny day. The theme was, "Our Christian response, serve the Lord with gladness".

Marianne MacDonald constituted the meeting and a warm welcome was extended by the Kenyon women.

Mrs. Belanger conducted the worship service. Greetings were brought from Presbytery by the Rev. Karen Hincke and from the host church by the Rev. Kenneth Wild.

A hymn-sing led by Wilma Vanderwal and Lorna MacGregor preceded the afternoon session. Iva Bush introduced the guest speaker, the Rev. Glynis Williams, Coordinator of Tyndale-St. George's, Montreal who works with refugees.

The June Rally of the **South Saskatchewan** Presbyterial was held on June 9 in Knox Church, Briercrest, Saskatchewan. Briercrest WMS celebrated their 75th Anniversary and served a beautiful cake with Anniversary Logo made and decorated by Jean Cameron.

The theme "Building For Tomorrow" was introduced by President Anne Short. Reports were given by Council delegates Dee Doolittle and Anne Short; Jean Crook, Moose Jaw conducted the worship service; Mae Morris, Regina, the Bible Study; Audrey Tisdale, Briercrest, Music; and Mary Findlay, the Mission Study.

Brandon/Winnipeg Presbyterial Rally was held in First Church, Portage La Prairie, Manitoba. The meeting began with a sing-song conducted by Margaret Nutt-Reichelt,

followed by a worship service led by the Rev. Blake Carter, assisted by Doris Binding, Ina Borger and Edith Dunsmore.

Blake Carter reported on WMS properties, Fellowship House in Winnipeg and Prescawa Camp at Shoal Lake, and spoke on the value of camp.

Following lunch a "Missionary Hunt" was conducted with a brief introduction of missionaries in many parts of the world.

The Rev. Jean Bryden, minister at Carberry, Manitoba was guest speaker. She used as part of her presentation a video - "Jesus Then and Now". She also spoke of the many changes taking place in the world and in the church.

Big Creek Boat Farm at Caledonia, Ontario was the site of the outing enjoyed by the **Sarnia** Presbyterial on June 25, 1990. Cruises on The Tinker Bell to the Lost Forest, and up the river on the Grand River Belle were highlights of the day, as was the roast beef dinner served. Of interest was a visit to the Six Nations Reserve with a Native Guide travelling with the group. Many souvenirs were brought home from the Iroquois Craft Shop.

ANNIVERSARIES

The **Morewood** (Ontario) WMS welcomed guests to the celebration of their 100th anniversary June 7, in the church hall. All active members took part under the able leadership of the president, Lois Beaton. The scripture Luke 8:4-15, followed by a short meditation, was read by Rebecca McLeod. Irene Stewart, the present secretary, led in prayer. Marilyn DeBruijn sang a beautiful rendition of "The Lord's My Shepherd", accompanied by Betty Stewart, church organist.

Drawing from the Society's box of historical memorabilia, Isobel Wooldridge shared highlights of the history of the 100 years.

Guest speaker, Margaret Malcolm told of her "Memories", first of her birth and early childhood in the Morewood manse, her life as an older child in the pastorates of her father Dr. Alexander Nimmo, her further education and subsequent marriage to Dr. George Malcolm, and her life as a wife and mother in the various ministries with her husband.

The meeting closed with the singing of an anniversary hymn, the words of which were composed by Berneyce Carlyle. Beth Anne Yando, AEC, Kemptville, pronounced the benediction.

During the afternoon tea, Tressa Nurse ceremoniously cut the anniversary cake.

A special church service marked the 100th anniversary of **Zion** WMS **Sunnidale Corners,** Ontario. Eva DeGorter extended a warm welcome to all those present. Marie Bates led the service.

- Cutting the Anniversary cake at Zion WMS Sunnidale Corners: l. to r. Grace Jess, Barbara Buie, Mabel Morgan, Gladys Buie and Eva DeGorter.

Caroline DeGorter and Martin Smit of Belleville provided special music with duets accompanied by Mr. Smit's guitar. A short "in Memoriam" was led by Mrs. DeGorter. Myrtle Bates read from Deut. 6:1-6. The prayer led by Della Giffen included giving thanks and asking for God's continued blessing.

Mirelda McIntyre introduced the speaker Grace Jess, Past President of the Society. Her message was "A Proud Past, A Challenging Future".

Following the service a delicious buffet lunch was served by the members in the Community Centre. Greetings were received from the various WMS groups. A birthday cake was cut by Zion's longest serving members Barbara Buie, Gladys Buie and Mabel Morgan.

In the background along with photos of days gone by hung an autograph quilt made by Zion WMS members in 1928 and purchased by Ed Buie for five dollars at that time.

Theology of Liberation is the reflection of people who sing hymns of hope, saying tomorrow will be better.

- Dr. Mary Whale

Retirees Report

Mary Whale retired in 1981 as Secretary for Mission Personnel, Board of World Mission. Prior to that Mary worked for the WMS from 1948 to 1971, as Editor of Glad Tidings and Executive Director of Overseas Missions. She writes:

"A year ago now you were celebrating important anniversaries during which you recognized the witness the WMS has made through a century and a quarter, working in specific ways to make the Gospel known at home and abroad. It is my prayer that you who carry the responsibility for the Society in these critical days in our nation and in world history, may feel the strength and the beauty of knowing that God has called you to continue that witness. Never have we needed women's influence more in the total witness of the Church of Jesus Christ, and in the life of the nation. God bless you all."

In September 1990 Mary Whale returned to the BWM as Acting Secretary, Education for Mission until the position left by Murray Garvin is filled.

25 CELEBRATING THE 25TH ANNIVERSARY OF THE ORDINATION OF WOMEN

Hymn Competition

Needed: a hymn to be used when ordaining, designating, appointing women and men to minister.

PRIZES:
$200 - Words and original music
$100 - Words only (suggest tune)

Send to:
Board of Ministry,
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

By: December 31, 1990

25

Ministering Women
An Audio Visual Presentation

Needed:
pictures of ministering women
the first ones
the present ones
lay, designated, or ordained

Send to:
Board of Ministry
50 Wynford Drive,
Don Mills, Ontario M3C 1J7

By: January 31, 1990

Send slides or photographs. Write your name and address on the slide mount or on the back of the photograph. The pictures will be returned to you.

CELEBRATING THE 25TH ANNIVERSARY OF THE ORDINATION OF WOMEN

In Remembrance

Rev. Paul Rumball,
Almonte, Ont.
(retired from Logan Geggie, Toronto, Ont.)

Mrs. John (Margaret) Parry,
Mrs. Wm. (Greta) Shortt,
Mrs. Jas. (Lulu) White,
Knox, Meaford, Ont.

Mrs. Alice Dupuis,
Valetta, Merlin, Ont.

Miss Helen Douglas Clarke, (104)
St. Andrew's Home, Montreal, Que.

Mrs. Daisy Griffith,
St. Mark's, Moose Jaw, Sask.

Mrs. Grace Hicks, (100)
First, North Pelham, Ont.

Mrs. Florence Isabella Reddick,
St. Andrew's, Picton, Ont.

Mrs. Margaret Miller, (105)
Bonar, Port McNicoll, Ont.

Mrs. D. (Margaret) Bruce,
First, Regina, Sask.

Mrs. Agnes Scholfield,
Glenview, Toronto, Ont.

Miss Sheila Robertson,
St. Andrew's, Victoria, B.C.
(formerly of First, Edmonton, Alta.)

Mrs. N.R. (Ethel Grace) Shaw,
Knox, Walkerton, Ont.

Mrs. A. R. (Frances) Turnbull,
St. Andrew's, Welland, Ont.

Rev. George Douglas,
Mr. Leonard Shobridge,
Willowdale, Ont.

Hymn for the Decade

Of women, and of women's hopes we sing:
of sharing in creation's nurturing,
of bearing and of birthing new belief,
of passion for the preciousness of life.

We praise the God whose image is our own,
the mystery within our flesh and bone,
the woman spirit moving through all time
in prophecy, Magnificat and dream.

We labour for the commonwealth of God
and, equal as disciples, walk the road,
in work and status, asking what is just,
for sisters of the family of Christ.

Forgiving what is past, we seek the new:
a finer justice, and a peace more true,
the promise of empowering for our day
when men and women roll the stone away.

Words: Shirley Murray, New Zealand
Tunes: Farley Castle, St. Agnes, Morestead, Ellers.

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Women's Missionary Society (W.D.)
The Presbyterian Church in Canada
Room 100, 50 Wynford Drive
Don Mills, Ontario, M3C 1J7
Telephone 1-416-441-2840

Please report any errors/changes in address.

GLAD TIDINGS

DECEMBER 1990

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GLAD TIDINGS reports on aspects of the Women's Missionary Society on all levels
GLAD TIDINGS challenges concerned Christians to reflect on their faith through articles and reports related to mission and social justice issues, locally, nationally and internationally.
GLAD TIDINGS through its content, encourages readers to become informed, educated, inspired and motivated to action.
GLAD TIDINGS provides a forum for a broad spectrum of opinion and information, thus the views expressed in features, news reports, letters and book reviews are not necessarily endorsed by the WMS (WD) or by the Editor.

L. JUNE STEVENSON
EDITOR

KATHERINE ALLEN
CIRCULATION MANAGER

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December 1990

A Christmas letter to my friends:

1990 began at 5 a.m. New Year's morning with a phone call saying our daughter was on her way by ambulance to Toronto after a fall. She had been unconscious and bleeding from the ear. We were thrust into the drama of an inner city emergency room on New Year's morning. A black youth in the cubicle next to my daughter died of knife wounds. Laura was more fortunate. In a few days she returned home with a slight dizziness and a ruptured membrane in her ear which needed time to heal.

Five days later, while celebrating our WMS staff luncheon, I received another phone call. "Would you be able to go to Ethiopia again?" On February 5th, attired in earth-coloured clothes, armed with backpack, sleeping bag, water bottle, Gravol and Ludomil, dried foods, protected against any ill but the threat of Soviet MIGs, I was on my way to Eritrea, struggling with drought and famine through a 28-year civil war.

On March 5th, my son Lawrence turned 18 and was rewarded with an expensive Gucci watch that mother couldn't resist at the duty-free price in Amsterdam. Now, Lawrence is in a co-op programme with the police. Up at 6:30, donning shirt and tie, checking the contents of his new briefcase and packing his lunch, he is heading surely towards police college next spring.

April found us at the airport again, saying farewell to Laura, off on a 3-month jaunt to Europe and Britain. Almost overnight our phone bill quadrupled. She returned home gloriously bronzed, broke and already planning her next trip to Australia. She is now at Carleton University in Ottawa, taking African drumming lessons as part of her Music programme. Maybe all of those piano lessons will pay off! On November 10, she turned 20.

May contained an exciting week in Nashville, Tennessee with religious communicators from around the world, and an evening at the Grand Ole Opry with Minnie Pearl and Grandpa Jones.

In June I spent two weeks relaxing at a friend's cottage reminding myself daily that I should be working on my novel but enjoying the water and fireplace more.

Two events in July were unique — an evening at the Phantom of the Opera, my son's Christmas gift to us — and the wedding of my niece in northern New York state.

In August my husband and I journeyed east in a borrowed Vanagon, along with mother-in-law, and celebrated our 25th anniversary by the Atlantic. Cape Breton Island, my father's birthplace, was breathtaking.

Following two trips to Chicago for the Associated Church Press, Nashville again, many visits around Ontario, in November I travelled to Alberta, where I spoke in Red Deer, Calgary, Lethbridge and Edmonton, walked the length of Lake Louise and soaked in sulphur springs in Banff.

I was up-in-the-air as much as I was on the ground, from seaside to mountain top, from poverty-stricken areas to places of wealth and astounding beauty. Through it all I felt the warmth and hospitality of God's people and the unfailing presence and strength of God's spirit.

To all my friends, far and wide, a very joyous Christmas season and a Spirit-filled 1991.

Written in Love June.

Symbols of Christmas

Christmas cards aren't always what they appear to be.

Ever since the first-known commercially printed Christmas greeting was designed in 1843 in London, critics have complained about the lack of attention to the religious aspect of the holiday.

Very often the religious symbolism is there - but unrecognized by the layman.

Even the first card, criticized by temperance groups because it pictured a family with wine glasses raised in a toast, was full of symbolism. Artist John C. Horsley, who designed the card for London businessman Henry Cole, made good use of the religious symbolism of Christmas. His side panels depicted the virtues of feeding the poor and clothing the naked. But more than that, Horsley wound sprigs of holly, the symbol of chastity, and ivy, symbolic of where God had walked, through the design.

In the Hallmark Historical Collection, the largest and most representative of early greeting card art in the world, one can see such design elements as evergreens, birds, animals and musical instruments used to symbolize the rich traditions and legends of Christmas.

One of the most popular images used by the early designers was the robin. According to legend, a small brown bird fanned the embers of a dying fire in the manger to keep the Christ Child warm. As the flames leapt from the coals, the little bird's breast was seared scarlet - but he kept at his chore. Today, artists use the robin red breast to symbolize courage and charity.

Flying birds frequently symbolize spiritual life and a peacock in a design stands for eternal life. And, of course, the dove traditionally has been the sign of peace.

A special place of honour in the legends of Christmas belongs to the stork.

According to the legend, the stork came along with many other animals to the birthplace of Christ to see the infant.

The stork observed the child in awe and compassion because the babe had no pillow for his head. Finally, she could stand it no more. Let poet Phyllis McGinley tell the rest.

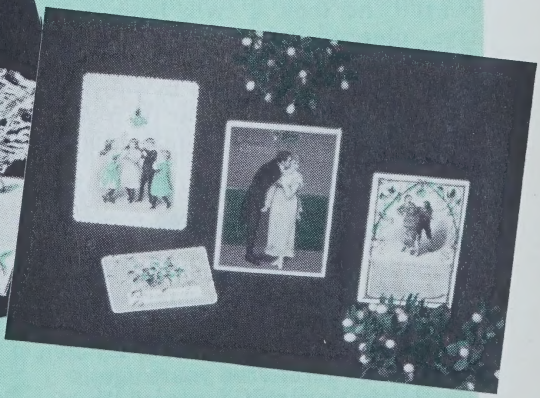
Then out of her bosom she plucked the down.
The plumes from her breast
She tugged and tore,
That the Child should rest
Like a beggar no more,
But fine on a pallet fit for a prince.
And blest has the stork been ever since.

Lambs symbolize Christ who was the Lamb of God and call attention to his later sacrifice on the cross, while sheep are used to indicate that all living things owe allegiance to their Creator. Such beasts of burden as oxen and donkeys often symbolize humility.

Many of the legends which artists have borrowed ideas from revolve around trees and flowers.

The white rose that appears on many Christmas cards comes from the tale of the little shepherd girl

With
Sincere
Wishes
For A Happy
Christmas



who broke into tears as she walked to the manger because she had no gift for the Christ Child. An angel, seeing her plight, turned her tears to white roses with which to decorate the manger.

Nothing plays a more symbolic part in the art of Christmas than the evergreen, which is the subject of many legends.

According to one, on the night Christ was born all the trees in the forest burst into bloom in honour of the birth and have continued to bear fruit year round ever since.

The Germans have provided us with a delightful folk tale about the origin of the Christmas tree. According to the legend, just as a woodsman and his family were about to retire on Christmas Eve there was a knock on the door. It was a small child, shivering with cold and hunger. The family took the child in, fed him and gave him a place to sleep.

The next morning the family was awakened by a choir of angels caroling in the sky. To their joy and amazement, they discovered that it was the Christ Child whom they had entertained. He stood before them transfigured, and before he disappeared, he took a twig from a fir tree, planted it in the ground and said; "I have gladly received your gifts, and here is mine to you; this tree will never fail to bear its fruit at Christmas and you shall always have abundance."

The custom of using an evergreen as a Christmas tree comes to us from Germany. Christmas trees are believed to have been introduced into this country by Russian soldiers during the Revolutionary War, but the custom didn't come into its own until about a hundred years ago.

Symbolic significance of the evergreen branches of the Christmas tree is tied closely to the Christian belief in everlasting life.

Martin Luther is frequently credited with originating the custom of decorating evergreen trees and bringing them into the house. The decorations have their legends and symbolism too.

The Glory of God is symbolized by Christmas lights and the red holly berries commonly used for decoration in earlier years symbolize the drops of blood caused by the crown of thorns.

The use of tinsel on Christmas trees springs from an old story about some little house spiders who spun their silk to decorate the bare tree of a poor but good German woman who had been kind to them. An angel, impressed by their charity, touched the tree and turned the spider webs to shining silver.

Mistletoe was first used by the British along with holly and ivy to decorate their sombre halls. Since mistletoe was a key part of ancient Druid rites, church authorities in England banned the bush from churches for a time. The custom of kissing under the mistletoe springs from the Druid tradition of marrying under giant oak trees decorated with mistletoe.

Christmas cards with illustrations of cherry trees are rare, but the cherry tree, nevertheless, is the subject of a Christmas legend.

It seems that when Joseph and Mary were en route to Bethlehem, Mary became very tired and thirsty. At that point, a cherry tree bent its bows and offered its fruit to the weary Virgin, an action that proved, according to early Christians, the divinity of the unborn Christ.

No story about Christmas cards would be complete without Santa Claus. And artists have portrayed Santa in a variety of ways.

Until Dr. Clement Clarke Moore wrote his classic poem, "A Visit From St. Nicholas," in 1822 - describing Santa Claus as a right jolly old elf with a white beard and a little round belly - there was no accepted way that Santa was supposed to look.

Even then, it took another forty years before political cartoonist Thomas Nast, the man who created the elephant and donkey symbols for the two major [US] political parties, popularized Moore's Santa in his drawings for magazines and newspapers.

Until that time, Santa took on whatever form the artist imagined.

Some Santas were thin and in some cases bore striking resemblance to popular leaders.

The most popular Santa of the old days, however, was the Father Christmas figure, a stately, bearded gentleman dressed in clerical robes.

Researchers at Hallmark say that "Santa Claus" is a distortion of "Saint Nicholas," who was brought to [America] in the early 18th century by Dutch colonists. Saint Nicholas was difficult for children to pronounce. So the name was simplified in stages, first to "Sinkerklas," and finally to "Santa Claus."

The original Saint Nicholas is believed to have been a fourth century archbishop of Myra, who devoted his life to good deeds and giftgiving.

When the Protestant Reformation swept over northern Europe, the reformers attempted to wipe out all veneration of saints. One of the targets was Saint Nicholas.

But the Protestants, or perhaps the children of the Protestants, borrowed a chapter from their Catholic brethren. As the Catholics had "Christianized" certain pagan festivals, so did the Protestants "Protestantize" certain Catholic festivals.

As a result, Saint Nicholas began to pop up all over Europe at Christmas with a different name: Pere Noel in France, Father Christmas in England, Kris Kringle in Germany.

Whatever he was called, and whenever he came, Santa Claus brought gifts to children. He loved them...and they loved him.

In Europe, Santa Claus traveled by popular conveyance...horsedrawn cart, for instance.

The sleigh with its reindeer is a purely American invention with the first known reference appearing in 1821 in a publication called "The Children's Friend."

Even though the facts point to the American Santa Claus being of Dutch origin, greeting cards as we know them today are a phenomenon of the English-speaking world. As a result, the Father Christmas figure was more often used on antique Christmas cards.

But Thomas Nast changed that when his drawings began appearing in the 1860's, and by the time the modern era of greeting card publishing began - about 1910 - Santa Claus as we know him today was firmly established.

Christmas cards have come a long way since 1843. Designs are more sophisticated. Production processes have been refined. But the message on that first Christmas card is as relevant today as it was then.

"A Merry Christmas and a Happy New Year to You."

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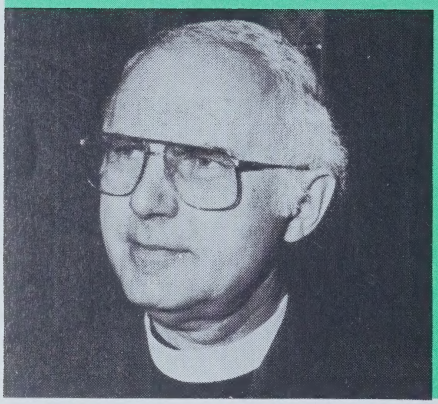


Message From the Moderator:

Dr. John F. Allan

- Dr. John F. Allan

First let me thank the Editor of the Glad Tidings for giving me this opportunity to send greetings to the members of the WMS (WD) across Canada and beyond.

Your Society has a long and honorable history of service to our Lord and his church. The commitment of the WMS to mission and education has abundantly enriched the life of our church and has extended the kingdom of Christ.

As you know the 116th General Assembly considered a lengthy report from the Special Task Force on Restructuring. I suggest you acquire a copy of the Acts and Proceedings and read both the report and the actions of the Assembly.

I have been asked what difference the implementation of this report will make. Even though I was a member of the Task Force I can find no easy reply.

One of the aims of the Task Force was to be true to the Vision adopted by the 115th General Assembly:

that we will grow in our relationship with Jesus Christ; reach out in mission; integrate evangelism, social action and justice ministry; that our congregations will be alive; a loving, inclusive community - truly God's family; that we will be effective communicators and have a Spirit-led Ministry by the whole people of God; that the Courts of the Church will be vital and compassionate; and the administration of the Church will be lean and accountable.

The front line of the Church is the congregation, the people of God alive to God in worship and service.

We all realize that we must use our resources of people and money to the best possible advantage. As the Administrative Council reported, "an increasing proportion of the financial resources cannot continue to be applied more to salaries and allowances than to the development of programmes".

In keeping with the spirit of "the Vision", the Task Force report sought to eliminate the overlapping of services and to reduce the size of the national staff, and at the same time ask congregations, Presbyteries and Synods to assume more responsibility for the work and witness of the Church.

We are a relatively small denomination with an aging membership. We cannot do everything that needs to be done. We must prayerfully decide what our priorities are and do some things well to the glory of God.

It is my belief that the Church is not an end in itself, it is a means to an end - the Kingdom of our Lord Jesus Christ. The Boards, Agencies and Societies of the Church do not exist for any reason but to support and promote the life and witness of the Church.

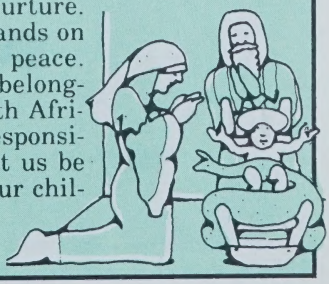
The front line of the Church is the congregation, the people of God alive to God in worship and service. If our congregations are not alive, if our people are not living witnesses to the grace of God in Jesus Christ - then any restructuring at the national level is in vain.

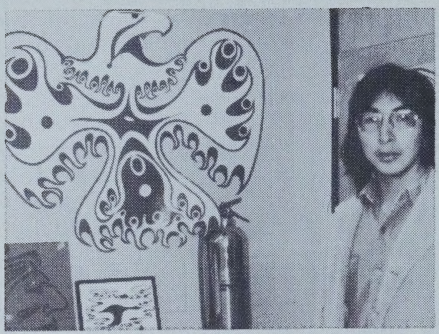
The General Assembly appointed a Special Committee on Restructuring to act from June 1990 to June 1992, to facilitate the implementation of the proposals. I trust you will pray for this committee as it undertakes its arduous and significant work.

One Human Family

The birth of a child makes great demands on its parents and family for love, sustenance and nurture. The birth of the Christ child makes great demands on the entire human family for love, justice and peace. Christ's challenge to us is to see all children as belonging to one human family. The children of South Africa, Brazil, the Philippines, etc. are also our responsibility. As we celebrate the birth of Christ, let us be mindful of, and pray deeply for, the future of our children everywhere.

- ICCAF Resource





"Building for Tomorrow... and Eternity"

by Giollo Kelly

Shown is former Cecilia Jeffrey student. Cecilia Jeffrey School opened in Kenora in 1929. It was named after the first Secretary for Indian Work appointed in 1896.

Basil Dass undertaking ministry to the Asian Community in the Toronto area.

Chinese work was begun in Victoria in 1900 by Carrie Gunn, one of the first graduates of the Ewart Missionary Training Home.

On the eve of her retirement, Giollo Kelly reflected on the many changes she has witnessed through her 38 years with the Presbyterian Church in Canada. Following are some of her remarks to Council 1990 at Knox College last May. At the time of her retirement on September 7, 1990, Giollo was Secretary for Canada Operations, Board of World Mission.

As I considered the theme of your Council Meeting, "Building for Tomorrow", my thoughts went to Luke 14 where there is some advice for those who would be builders. The Gospel writer tells us that before we build we must "count the cost" - another way of saying that the builder must plan in advance.

If a person or an organization is to build properly for tomorrow they must not only know something of the situation today but also have some knowledge of yesterday. History has a way of repeating itself. If you don't know what has gone before, it is very easy to repeat the mistakes of the past as well as to neglect the wisdom of the past.

My thoughts go back 38 years this month to another Council Meeting, held in Parkdale Church, Toronto. I was a delegate from the Synodical of Saskatchewan. My plans were to move to British Columbia in the fall of that year, however, September 1952 found me back in Toronto working with Dr. J. A. Munro, Secretary for Home Missions. You can see that there are dangers entailed in attending a Council Meeting!

There have been a lot of changes in those 38 years. In 1952 our Church was engaged in the first wave of church extension following World War II, as we welcomed thousands of immigrants to our shores. To accommodate these newcomers, housing sprang up around all of our larger cities, and the Church followed the people as they moved to a new place called "suburbia".

Thirty-eight years ago church sites in urban areas cost around $5,000 an acre, and a very adequate church could be erected for $30,000. Today church sites can cost as much as $250,000 an acre, and church buildings close to three-quarters of a million dollars.

In 1952 Canada was basically a rural society. The movement to urbanize had just begun. Today we live in an urban society with large areas of former farm land across our country having become part of the so-called "urban sprawl". A diminishing rural population has made rural ministry difficult. In the early days our frontier missionaries carried on an itinerant ministry. The newest rural ministry, started last August, is a regional house church ministry. The Rev. David Webber, based in Lac La Hache in the interior of B.C., has established house churches in several communities in the Cariboo region, a case of history repeating itself.

While we still minister to first Canadians on six reserves, we now have more staff serving in Native work in cities where many Native people live today. The Saskatoon Native ministry, under the leadership of Dr. Stephen How, worships Sunday afternoons in one of our extension congregations in Saskatoon. The work at Flora House and Anishinabe, Winnipeg, has been drawn closer together and strengthened with the appointment last summer of Christine Shaw as Co-ordinator of these two inner city Native ministries. Native work is now carried on

If we are to build for tomorrow we must have some knowledge of yesterday.

under the National Committee on Native Ministry made up largely of persons of Native origin or our workers with Native people. This committee reports through Canada Operations.

A proposal for a similar framework for our Francophone ministry is going to the forthcoming General Assembly. While our Francophone work is small, having been decreased by the formation of the new French Church, Eglise Reforme du Quebec, it holds more promise than at any time since Church Union when our Church lost all of its Francophone work to the then new United Church. We have several new French Canadian staff members. These young men have come to us from another denomination with a great deal of Christian commitment as well as a commitment to Reformed Theology. Upon studying Reformed Theology they have become disenchanted with their former church. When the Rev. Daniel Forget, minister of St. Paul's, Melbourne, Quebec, and also serving in a supervisory capacity for Francophone work in the Presbytery of Quebec, met with the Committee on Reception of our Church, one of the members, who is a professor in our theological college, was a bit skeptical. After the meeting the professor stated that Daniel was more reformed than he himself was. These young men are trained in church planting which is an added feature and augurs well for our Francophone work in the future, providing funds are available for the necessary outreach.

The Presbyterian Church in Canada has ministered to non-English speaking immigrants for the past century, initially with the Chinese, then Ukrainian, Hungarian and Italian. When I first came to Toronto there were four Chinese missions, all of which were aid-receiving. Today they all are self-supporting. In addition, the Toronto Chinese congregation which started an outreach in Markham a few years ago, recently became a congregation in its own right. It has a fine church site and plans to erect its church building to meet the needs of its two congregations, one Chinese-speaking and the other English-speaking, later this year at a cost of over a million dollars.

Ukrainian ministry has decreased with the lack of immigration during the Communist occupation of the Ukraine. One congregation in Oshawa has a membership of second and third generation Ukrainians. It recently assumed a new name and is now St. James Presbyterian Church. Many former members of Ukrainian congregations serve in leadership roles in English-speaking congregations.

The Rev. Michael Fesenko, although retired, still carries on a Christian Literature programme receiving assistance from the Society's Christian Literature Fund. With the recent political changes in the Ukraine he receives increased requests for Christian Literature.

Italian work also has decreased over the years. There is only one congregation in Montreal, in spite of the large number of recent

immigrants. The difficulty has been in securing theologically trained Italian-speaking leadership. We have gone to the Waldensian Church in Italy in the hope of securing trained ministers, but without success.

After almost ten years of planning for Italian work, West Toronto Presbytery has started a part-time Italian ministry in which they would like the BWM to share. On May 6 they ordained the Rev. Giovanna Cieli for this work. Giovanna comes from the United States and is looking forward to her new ministry.

Hungarian ministry was advanced with the uprising in Hungary in 1956 and 1957 and its resultant large immigration to Canada. Fortunately among those immigrants were a considerable number of trained reformed ministers who became ministers of our Church. For many years Hungarian work was the largest non-English speaking work within our Church, with 14 congregations.

The largest non-English group now is Korean-speaking. Some 20 years ago immigrants from Korea started to come to Canada, many of them from a Presbyterian background. Today there are 18 congregations, as well as a Korean Family Ministry being carried on by the Rev. Myung Chun Kim, a graduate of Knox College and the first Korean woman to be ordained in Canada. All but one of the 18 congregations are self-supporting. Two new areas of Korean ministry are presently before the Presbyteries of East and West Toronto. These congregations and related work keep the Director of Korean Ministries, the Rev. Andrew Lee, very busy.

In recent years three Taiwanese congregations have been established. An Asian ministry with people from India and Pakistan, as

- Hockey hopefuls at Tyndale-St. Georges, Montreal (Inner City Ministry) in 1982.

- Following World War II thousands of immigrants were welcomed to our shores. The Presbyterian Church was there to meet them through Port Workers.

well as a strong Arabic-speaking congregation, are part of our Church. The latter group, worshipping in Knox Church, Spadina Avenue, Toronto, plan to build their first church this summer in the Buttonville area north of Toronto. Their new name is Chapel Glen Church.

There have been a considerable number of immigrants from the Caribbean area and African countries in recent years. Because they are English-speaking, they have become affiliated with established congregations. An example of this is the large number of Ghanaian members of University Church in the Jane-Finch area of West Toronto Presbytery. A Spanish congregation also meets in University Church. The Rev. Raul Pacheco is minister of that congregation, one of four areas of Spanish work within our Church.

The newest language ministry is the Portuguese work here in Toronto. The Rev. Lincoln Rezende and some of his members have entertained Council with their musical talents. We are accustomed as a Church to sending missionaries to other countries. Mr. Rezende is a missionary to Canada from his Presbyterian Church in Brazil. The BWM has a policy whereby ministers from overseas churches, with the permission of their home Church, can be appointed missionaries to a specific work in Canada. Three ministers serve in this capacity: the Rev. Rezende, the Rev. Pacheco, and the Rev. Andrew Hsieh of the Taiwanese congregation in Vancouver.

The Presbyterian Church in Canada, which started as an Irish and Scottish Church, has become increasingly pluralistic in its nature, and it is the richer for it. Many newer Presbyterians have much to teach longer-term Presbyterians in the area of Christian commitment and Christian stewardship.

Our Church has been active in the field of refugees for several years. Although, for financial reasons, we have been unable to appoint a Director for Refugees, two appointees work with refugees in Montreal and Ottawa. According to government records, our Church has lead all of the Canadian Churches in the area of sponsorship of refugees. Increasing numbers of presbyteries have set up Refugee Committees which are actively involved in sponsorship programmes.

Ministry to university students has continued through sharing in the support of eight ecumenical university chaplaincies across Canada, as well as providing Presbyterian chaplains in co-operation with presbyteries in three other universities.

Inner City ministry continues through the two staff appointees in Tyndale-St. George's, Montreal, and through Helen Allum who now works out of St. Andrew's Church in Hamilton.

There also is a wide variety of outreach carried on by nine diaconal and lay missionaries across the Church. This includes leadership training, hospital visitation and the training of volunteers, work with seniors, camp leadership and counselling.

There are several special ministries such as the summer programme at Sauble Beach, Community House in Ottawa, and the ministry of Armagh which is gearing up to launch its new programme of second stage housing for the victims of family violence and their children. In the greater Vancouver area, the Rev. C. C. Tong serves in conjunction with the Missions to Seamen where he performs a chaplaincy service to hundreds of seamen from around the world whose ships dock in the Vancouver area harbours.

Mr. Tong is fluent in six languages and dialects which he uses as he greets the sailors in the name of Jesus Christ.

This year Canada Operations is providing support for ministry in 24 aid-receiving congregations and 26 church extension charges. Unfortunately the lack of funds has prevented us from starting any new extension work since the beginning of 1988. This is critical inasmuch as past experience indicates how important extension outreach is for the future of our Church, to say nothing of our obedience to the Commission of our Lord to preach His Gospel to all people. We have found that almost 25 percent of present Presbyterian congregations have been the result of our extension programme over the past few decades. These contain many of the strongest congregations within the PCC. These congregations make up some 20% of the Presbyterian population, and contribute over one-fifth of the Presbyterians Sharing budget. A study undertaken by the Church Growth Department reveals that Church Extension congregations peak at a higher membership than most other congregations.

However, the congregations which were started from 1984 to 1987 have made excellent progress. The result is that we are in the midst of the largest number of new church building programmes that we have had for many years. Grace Church in Orleans dedicated a fine new building at the end of November. Unionville congregation in Pickering Presbytery has just completed their church building and plan to hold their first service in it on June 17 [1990]. Saanich Peninsula Church in Vancouver Island Presbytery will hold its sod-turning service on June 17. Trinity Church in South Calgary will also turn its sod on June 17 and Westminster Church in Calgary plans to build its church this year. In eastern Canada several extension charges are very much involved in planning for their first churches.

Our mission out-reach in Canada is extensive and varied, as men and women seek to be faithful to Jesus Christ who has called them to serve Him within our Church. They serve as our representatives. By their commitment and service, they are building the cause of Jesus Christ for tomorrow and for eternity.

Why That Star?

Does each part of the universe have at least occasional use?
If so, we could further reason -
Bethlehem's star was in season
as candlelight, footlight, searchlight
to brighten those scenes of the night:

The parents seeking to shelter their child in a stable manger;
and shepherds in the field afraid of sounds visiting angels made;
and three kings in another land assembling a caravan.

Rev. C. Sheldon Hastings
- Used with permission.

Aspiring toward the Jubilee Year of Peace and Reunification of South and North Korea

Five delegates from the Korean Christian Federation of the People's Republic of Korea were invited by the Korean Christian Church in Japan to a meeting concerning Christian mission and the peace and reunification of the Korean peninsula, held July 10-13, 1990.

The meeting was convened with 80 people in attendance at the YMCA Asia Youth Center in Tokyo, the location where the February 8, 1919 Korean independence movement began against Japan's aggressive policies towards Asia. This meeting is a part of continuing ecumenical efforts concerning Korean reunification initiated by the World Council of Churches, Geneva, in September 1986.

Delegates from the World Council of Churches, the Christian Conference of Asia, NCCC-USA and UCC-Canada participated in four discussion sessions, three Bible studies and a public meeting in order to deepen our understanding of unification and peace of the Korean peninsula.

The Gospel is heard among the people who have been divided by Japan's humiliating colonial policies. The reconciliation between South and North Koreans has created new hope among Koreans in Japan who were forced into a valley of antagonistic relations amidst a divided-world.

This fellowship was an opportunity to heal the pain of a divided world, sharing our suffering under the division, our hopeful wishes for a unified country, and our passion for reunification through love for the Korean people.

We reconfirmed the November 1989 Glion Declaration on Peace and the Reunification of Korea. To pursue joint projects for realizing the 1995 Jubilee year, we made the following commitments to action:

1) We affirm the joy of sharing our belief in the reconciliation and coexistence of both South and North Koreans in the 1995 Jubilee year. We repent our sins of ignoring or justifying the tragic realities of the division of people by the antagonistic relations between the South and North. Churches in both South and North will join in prayer to repent of this sin created by the historical reality of division among people.

2) We wish that the closed wall between the South and North will be destroyed so that people may freely travel, and total liberation will come to the land. We seek the elimination of all hindrances to unity and institutional measures which prevent such freedom. We believe that the separated families of the South and North will be united in the near future. We hope that the people who are working for the reunification of Koreans, and who have been captured within the conditions of structural evil, will be freed by their decision and that such will bring reunification to the Korean peninsula.

3) As in the Glion Declaration, we affirm a "radical reduction of military forces, weapons and facilities in order to reduce tension and avoid

military confrontation, thereby eliminating a major threat to the peace and reunification of Korea. For this, the present armistice agreement should be replaced by a peace treaty, a non-aggression declaration should be agreed upon, and substantial guarantees for peace and security should be provided for the entire Korean peninsula. On the basis of such measures, all foreign forces in South Korea must be withdrawn, the United Nations Command in South Korea must be dissolved, and all nuclear weapons deployed in or targeted upon the Korean peninsula must be removed." (Recommendation 6)

4) We hope that agreements stemming from dialogue between South and North Korean government officials will be reached as soon as possible. We wish this to be followed by autonomy for the Korean people. Furthermore, we hope that the churches of the South and North will be able to speak with each other freely to help bring salvation through the Gospel and peace and reconciliation to the people. With the Jubilee year in 1995 as our goal, we will undertake joint action by mutual agreement, year by year.

5) With the Koreans in Japan, South and North Koreans will strengthen the unity of a faith community and exchange information in preparation of various worship services for the peace and reunification of Korea, beginning from Peace Sunday, the Sunday prior to August 15, or Liberation Day.

6) We hope that dialogue between the churches of the South and North will continue freely between Seoul and Pyongyang in order to initiate actions for mission cooperation by and for Koreans and Korean churches.

7) Together with brothers and sisters who have continuously supported peace and reunification of Korea, we continue efforts for reconciliation and for the autonomous reunification of Korea. We believe that this participation in bringing about peace and the reunification of the Korean peninsula will be our witness to peace in the world.

(Translation/summary from *The Japanese* by JCAN)

- Reprinted from Japan Christian Activity News, #680 July 1990. Published by the National Council of Churches in Japan.

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Mission Study Action Ideas

If your group is studying Central America you could:
- Visit a local food bank or refugee centre.
- Sponsor one or more of your members to visit Central America.

- Church tours occur occasionally, and can be organized with the help of Mr. Joe Reed, area missionary based in Central America, and the Board of World Mission, 50 Wynford Dr., Don Mills, Ont. M3C 1J7. (416) 441-1111.

- Study Tours are organized by
  Toronto School of Theology
  47 Queen's Park Cres. E.,
  Toronto, Ont. M5S 2C3
  (416) 978-4040

  Canadian Churches' Forum
  for Global Ministries
  (formerly Ecumenical Forum
  of Canada)
  11 Madison Avenue
  Toronto, Ont. M5R 2S2
  (416) 924-9351

BRIDGEHEAD

Oxfam CANADA

- plan to celebrate Central America week March 24-30, 1991.

- Share Your Experience
- Work with your minister, session, worship committee, or WMS group to plan a service focussed on Central America or justice issues. There are a variety of resources for worship available (try denominational bookstores, or contact your local Ten Days committee, Catholic Development and Peace office, or regional PWS&D educator). One of your group, or your minister, might prepare a sermon on justice, drawing examples from the Central American and Canadian contexts. You might have a speaker, or show a video. *But the simplest way may be to have some of your members share the prayers, songs, biblical reflections, and discussions which you enjoyed most from your mission study.*

- Speakers: For names of Central American visitors available to speak in your area, contact where possible such agencies as :
  Ten Days for World Development
  Canadian Churches' Forum for Global Ministries
  (formerly Ecumenical Forum of Canada)
  Board of World Mission, Presbyterian Church in Canada
  CUSO
  Oxfam

- Videos: For descriptions of available videos focussing on Central America/justice issues, contact:

Communication Services
50 Wynford Drive
Don Mills, Ont. M3C 1J7
(416) 441-1111

... or your nearest United Church audio-visual library, local Catholic Development and Peace office, support group/resource centre, or DEC Films, 394 Euclid St., Toronto, Ontario M5T 1R4. (416) 925-9338.

- Sets of liturgies for Advent and Lent are available from PWS&D with a justice theme. Samples of these are sent out to all Presbyterian congregations prior to these periods of the Christian year. Other materials/information related to justice issues, Central America, etc. are often sent in the Board of Congregational Life mailings which all Presbyterian ministers receive every month. Ask your minister to forward pieces on justice, development, or Central America to your group as they are sent. Using these materials or the Mission study, 'Share a fact' each Sunday with your congregation during announcements.

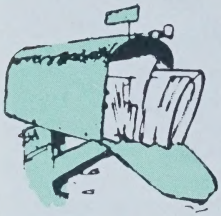
- Several members of your group could visit one of your congregation's other groups, youth group meetings, session meetings, or Sunday School gatherings to share songs, prayers, games or readings from your Mission study. These groups often appreciate a change of pace, and the chance to share new perspectives on faith and life with other members of the congregation.

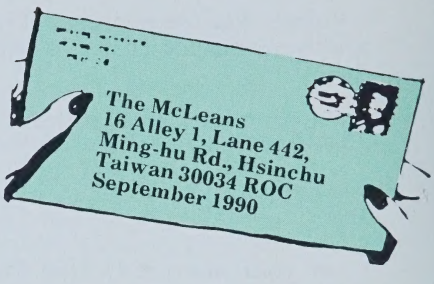
- Use Bridgehead coffee at your church socials, give it as a present for birthdays etc.: Nicaraguan small-scale producers are directly benefitted. It is available at the WMS Book Room or call the Bridgehead main office (Ottawa) for an outlet near you (613) 567-1455.

- Familiarize yourselves with the work of Presbyterian World Service and Development in Central America. PWS & D supports projects there through organizations such as Diaconia (see information in the Adult Packet). Contributions to PWS&D (general fund) can be sent to 50 Wynford Drive, Don Mills, Ont. M3C 1J7.

- Ideas above are related specifically to Session Six of the Adult Mission Study: Central America.

Dear friends,





For the last few weeks we in Taiwan have joined the rest of the world in watching the military buildup in the Middle East. The government in Taiwan has been concerned to repatriate over 100 citizens working in Kuwait at the time of the Iraqi invasion.... The government is very concerned about the economic implications of hostilities in the Persian Gulf. Taiwan imports 430,000 barrels of oil per day, mostly from the Middle East, to supply its power needs for hundreds of factories and in the transportation sector. Last week, for example, the price of gasoline to fuel a car went up from CAN$0.58/lit to $0.75/lit. There is growing fear of an oil crisis with its direct affect upon Taiwan's massive industrial complex. This is troubling news for twenty million people on an island with little of its own natural resources.

Elsewhere in local news the stock market, which has been roller-coasting dramatically for several months, continues to fall. Since our return last December, we have been amazed to see the number of people "playing the market" in hopes of a quick buck. Greed for money and possessions has spread throughout the whole island. As a result violent crime has become a daily event. The papers report that Taiwan's "new boom industry" is the kidnapping of innocent children from wealthy families for ransom. Meanwhile, young people seek distractions in the night time glitter of department stores and group activities such as "KTV", where one can walk in off the street and perform accompanied by a video for a live audience of friends or other "companions."

There has also been a renewed interest in Buddhism. We now see Buddhist tracts at public phone booths, train and bus stations, and other public places. There are bumper stickers on cars which read, "Trust in Amidha Buddha." Thousands of dollars are being poured into refurbishing old temples or building new ones at a pace which parallels the home improvements we see all around us.

In July we all enjoyed the annual Taiwan Missionary Conference where we were refreshed physically and spiritually. Mark turned two in July and Andrew nine in August. Peter will be seven next January. For reasons unknown to us parents, it has become a birthday tradition to have a family party and then a "friends" party. No one has complained about having two cakes and extra ice cream!

Andrew and Peter enjoyed taking swimming lessons for three weeks at the Hsinchu Bible College's new facilities. It was the YMCA program and the teachers were excellent. The boys have also

made some good friends in our neighbourhood and their Chinese has improved. They start[ed] back to the Hsinchu International School on September 5. Andrew enters Grade 4 and Peter Grade 1.

Mary Beth keeps quite busy as the "home executive". After the last eight months here in Hsinchu we now have a fairly regular daily routine. An increasing number of "foreigners" are moving to our city to work at the Hsinchu Science Park, the "Silicon Valley" of Taiwan. Texas Instruments is one of the big employers and there are many other computer companies. All foreigners in Taiwan have the frustration of crossing the language barrier, so Mary Beth is able to encourage some of the newcomers in their struggles. She also enjoys the English Bible study group with these women.

Paul spends about 80% of his time translating the Bible into Hakka. Last spring the translation team of eight Hakka pastors and elders plus Paul worked through the Psalms. In June they started to finalize the final draft of Romans-Revelation. When that is completed they will go through the Psalms once more (final reading) before the Bible Society publishes the Hakka New Testament with Psalms, hopefully around Easter next year. Please keep praying for the Hakka Bible translation. All of us feel the burden of accurately translating God's word into clear and living Hakka.

We are thankful for your prayer support and the many letters we have received from different churches across Canada.

Ngien ngi tai-ga dak ngit tsai Dzu-nui fon-hi kwai-lok!
(May you all be joyful and happy in the Lord every day.)

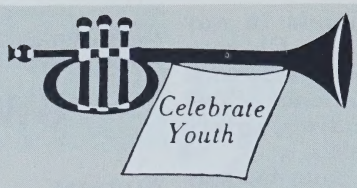
Paul, Mary Beth,
Andrew, Peter and Mark

In The World - BWM News

GUYANA

On the political and economic front there are only a few faint signs of hope. Most hopeful is the GUARD movement (Guyanese Action for Reform and Democracy), organized in recent months, and enlisting broad support across race and class. It has been reported that 10,000 people turned out recently for a rally in Georgetown. They are not aiming to become a political party, but are calling on all opposition parties and civic groups to support a common list of candidates for the forthcoming elections, with the intent of forming a government of national unity, reverting to the Independence era constitution, then after two years calling for free and open elections. They are calling for lists of persons known to have died or emigrated, in order to check these with the official voters' list. It is by no means certain that the chief opposition party will cooperate and so avoid splitting the vote. At least GUARD represents a rise in political consciousness after the apathy of recent years.

May the Peace of Christmas
enfold you
the Joy of Christmas
comfort you and
the Spirit of Christmas
abide with you forever.



"We Wish You A Merry Christmas!"

Years ago, when one of my nephews was about five or six years old, he sang that old carol "We wish you a Merry Christmas" at a concert. A few days later my mother spent a few days at the farm with him and his family. My brother and his family came up later for Christmas day.

The reason I will never forget this particular experience was the reaction of my nephew when we all began to sing with him. He didn't want us to do that! He wasn't going to sing if we did! *He wanted to sing it for us!*

Christmas is a difficult time for children. There is so much hustle and bustle going on. They get tired from all the scurrying around. They have a difficult time keeping secrets or dealing with others who are keeping secrets from them. And of course, seeing all the advertisements on the TV and listening to the constant harping of adults on the old theme "You better be good or Santa won't come and bring you any toys!", does not make it any easier.

This is the one time of the year when I wish we would all remember what it is like to be a child in an adult world. We grown-ups need to remember our own feelings of tiredness to understand how they must feel. If you are tired of leading a child around the stores, or searching for them when they wander away from your side, think how they feel being pulled along by an arm which feels like it is coming out of the socket, or running to keep up with the long legs of an adult. We expect so much of children at a time when *we* want to celebrate. Unfortunately, it more often means tears and hurt feelings for children.

We also need to remember, in the midst of all the shopping and planning for Christmas, to pass on its *real* meaning. Take time to worship and give thanks for the Babe of Bethlehem whose birth we are celebrating.

The gifts children bring to us linger on. They are the memories of their actions, their sayings, their laughter, their songs. I am sure those songs delight God even if they are sung off key. Nothing is nicer than the hug of a child and the words "I love you" whispered in your ear. Children themselves are gifts we should treasure.

There are too many children in every country today who do not know what it is like to be loved. Some of them have no joy in their lives and no one with whom they can share their sorrows. They may never have the opportunity to learn about Christmas and the Christ Child who is willing to be with them in all situations.

Recently a Summit was held when the leaders of the nations of the world gathered to discuss the needs of children. I was amazed to see the following statistics in the

During the two days of the **The World Summit for Children** *this is what will happen,*
2,800 children will die from whooping cough;
8,000 children will die from measles;
4,300 children will die from tetanus;
5,500 children will die from malaria;
22,000 children will die from diarrhoea;
1,200 will die from pneumonia.
Now you know why there's a summit.

The suggestion that came out of the Conference was to pause on November 20 each year to remember the children of the world. I would suggest that this Christmas we remember those children whose lives have been lost unnecessarily. Perhaps your children would like to help prevent such statistics in the future. Give a gift to the children of the world through agencies like Presbyterian World Service & Development or UNICEF, the United Nations emergency fund for children. Such gifts will be directed towards developmental projects that help stabilize communities, thus benefitting the children.

CANADIAN GIRLS IN TRAINING

The 75th Birthday Party of Canadian Girls in Training continues with "It Only Takes a Spark", the 1990 Vesper Service. In December, Baptist, Presbyterian and United Church sanctuaries across the country will shine brightly with Christmas candles and Chrismons, hand-crafted white and gold symbols of Christ. Young women ages 12 to 17, active in CGIT, will lead in vesper worship celebrating God's gift of light in the coming of Christ. The service will also recall and give thanks for the rich heritage and tradition of CGIT and its effect on the spiritual lives of countless young women and their communities over the past 75 years.

Those unable to attend a Vesper Service will not be denied this experience altogether. **CBC Television will broadcast "It Only Takes A Spark" on Meeting Place, December 2, 1990.**

The offerings received at the Vesper Service are used to support the National CGIT Association in its ongoing work of producing resources, providing leadership events, supporting regional CGIT and the National Office. Vesper Service offerings make it possible for those involved in CGIT locally to help each other across the country.

NEWS

NIGERIAN CHURCH LEADERS FAULT GOVERNMENT

In a joint statement, leaders of the major Christian denominations in Nigeria have faulted the 'unwholesome relationship' which Nigerian federal and state governments are 'actively nurturing with the church and Christians in this country'. The protest, from the Christian Association of Nigeria, focuses in particular on what it considers government favouritism towards Islam.

Most of the more than 115 million Nigerians are either Christians or Muslims. Though precise figures are disputed, the two communities are roughly equal in size. There has been some violence involving partisans of both religions over the years.

According to CAN, church efforts to improve the 'deteriorating relationship between Christians and Muslims' came to nothing because of actions and attitudes of 'some Muslim fanatics. ...It soon became clear that the Muslim fanatics were doggedly determined to win Nigeria for Islam, not through persuasion, but by sheer brute force and violence.'

The CAN statement charges that 'almost measureless assistance of all kinds' to support Muslims comes from Saudi Arabia, Libya, and other Islamic countries 'whose sole aim is to encourage Muslim fanatics to eradicate from Nigeria all non-Islamic religions, especially Christianity'. [EPS]

NEW FIJI CONSTITUTION

Differing advice about the new constitution for Fiji has come from, on the one hand, various national and international church representatives, and the Fiji Girmit Council. FGC describes itself as 'custodians of the cultural, social, and religious interests of the Fiji Indian community'.

In Fiji, a Pacific island nation of about 750,000 people, there are slightly more ethnic Indians (descendants of people brought to Fiji as indentured workers) than ethnic Fijians, though neither group is a majority. In terms of religion, Christians are a slight majority, most of them ethnic Fijians. Hindus are the next biggest group - about two-fifths of the population.

A military takeover in Fiji in 1987 was led by ethnic Fijians. Now, a revised constitution has been promulgated by the Fijian president. It provides for a leading role for ethnic Fijians.

In August, leaders of the three main Christian groupings in Fiji - Methodist, Roman Catholic, and Anglican - issued a joint statement urging Fijians to work with and improve the new constitution. Though 'not perfect', they said, it is meant as 'an instrument of nation building, to bring us together with all our diversity, with all our different visions, hopes, and aspirations'.

On the other hand, in an interview in the August/September issue of the WCC magazine One World, WCC International Affairs Director Ninan Koshy says the political changes in Fiji in the wake of military coups 'pose major dilemmas for the churches. The human rights of some sections of the population have been violated, and several of the proposed provisions in the draft of the new constitution are definitely discriminatory.' [EPS]

SOVIET UNION ABANDONS ATHEISM

Legislation ending the policy of atheist education, and state control of religious institutions was adopted by the Supreme Soviet (26 September). The vote in the Soviet legislature was 341 to 1.

The legislation also permits, but does not require, those responsible for state-run schools to allow organized religious instruction in them.

The law follows decades of state pressure on and control of religion in the Soviet Union.

The legislation declares all religions equal under the law, and bars the state from interfering in religious affairs.

Religious groups are now free to set up classes, send students abroad, and receive exchange students. They may also establish 'societies, brotherhoods, associations' and other organizations. [EPS]

ETHIOPIA APPEAL GETS POSITIVE RESPONSE

The international community has responded 'positively' to the peace initiative proposed by religious leaders in Ethiopia, according to President Francis Stephanos of the Ethiopian Evangelical [Lutheran] Church Mekane Yesus (EECMY).

Last July, Christian (Lutheran, Oriental Orthodox, Roman Catholic) and Muslim leaders met and appealed to groups fighting in Ethiopia to stop immediately and begin peace negotiations. The call also included an appeal to the Ethiopian government and rebel groups to allow war and famine victims to receive emergency assistance.

Since their first meeting, the leaders have met four more times to continue discussing peace issues. With the situation worsening, Stephanos says, 'we will continue to seek means to bring these people to the table'.

He says religious leaders, church bodies, and governments around the world have expressed support for the peace initiative. He adds that the war has 'destroyed thousands of people's lives, leaving several thousand homeless and orphaned'. Therefore, 'we will continue to meet and continue to seek an audience with these groups', he says. [EPS]

NORWAY CLAIMS WORLD RECORD

Norway holds the world record for missionaries sent per capita, according to new statistics. About one in every 2,500 Norwegians is a missionary in some other country - a total of about 1,600 in 58 countries. The largest numbers work in Ethiopia (127), Japan (117) and Kenya (76). By way of comparison, West Germany sends one missionary for every 28,000 residents, the United States one for every 3,500. [EPS]

GOVERNMENT VIOLATES CIVIL RIGHTS OF REFUGEES

Unchecked, government maltreatment of refugee claimants who arrived before January 1, 1989 will constitute the biggest mass violation of human rights in Canada since Japanese-Canadians were interned during World War II, says a new study of mental health and social stress by representatives of Canada's national churches.

A report to the United Nations on the study was made public at a news conference October 16.

"Canada's treatment of these large numbers of people is in direct violation of the International Covenant (on Civil and Political Rights)," the report states. "If not remedied it will rank among the most significant mass abuses of human rights by Canada since the

internment of Japanese-Canadians during the Second World War."

Two hundred refugee claimants in the backlog were interviewed by a project committee which included medical personnel from the Canadian Centre for the Treatment of Torture Victims concerning their physical and mental health since coming to Canada.

Mr. George Cram, who carried out the study for the Inter-Church Committee for Refugees (ICCR), was available with members of the study steering committee to answer questions at the news conference. [CCC]

Available from: WMS BOOK ROOM
50 Wynford Drive,
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M3C 1J7
441-2840

POSTAGE: First book -	$.75
Each additional book -	$.25

BEYOND THE MOON GATE *by John Munro. Adapted from the Diaries of Margaret Outerbridge. Published by Douglas & McIntyre, Vancouver, Wood Lake Books. Price $17.95*

The opening page has this quotation from Margaret Outerbridge's diary: "Only heaven knows what the future holds for us. I keep telling myself this doesn't matter because we are missionaries. But I am not. Ralph is. I am Ralph's wife. The love that takes me to China is not the love that compels my husband. ...But this is my life, freely chosen, and I must take what comes and squeeze every bit of joy out of it."

This sets the tone of the book for John Munro who tells the story, very skilfully, based on Margaret's diary. He paints her as a fascinating young woman who lived an interesting, vital life - often self-sacrificing.

This disavowal of a missionary calling comes out frequently in the diary and seems to make Margaret feel freer to make friends and to speak her mind honestly. It gave her a greater sensitivity to others whomever they might be. She was a clever woman, full of fun, madly in love with her husband. They had three children, all born in China.

Margaret loved entertaining and was a gracious hostess. She made good friends in the non-Christian Chinese community, for example, her deep and lasting friendship with Banyang, the wife of a local landlord. This developed into an intimate relationship which led "Beyond the Moon Gate" into the exquisite garden of Chinese culture. When the communists took over the friendship was torn with anguish. They didn't dare write or communicate with each other.

Margaret was a nurse and they were commissioned by the United Church to serve in the West China Mission from 1938 to 1950. The Outerbridges were forced to leave and returned to Canada where Dr. Ralph Outerbridge set up a successful practice as an orthopedic surgeon in New Westminster, B.C. Margaret died on January 10, 1984.

This is an extremely interesting book, especially to anyone who has been to China.

R. Malcolm Ransom

Please Note:
The price of a Life Membership Pin will increase from $33.00 to $40.00 as of January 1, 1991.

WMS highlights

PRESBYTERIAL NEWS

The Fall Rally of **Montreal** Presbyterial was held September 29 at Riverfield Church, Riverfield, Quebec. Olive Craig welcomed the members and gave a short history of the Church which began worshipping in 1845 in a log building and later, in 1869, moved to its present lovely stone building. A WMS group formed in 1909 continues today. Also active are two Mission Bands.

The meeting constituted with prayer by Presbyterial President, Druse Bryan with 85 members present. Guests included AEC Beth Anne Yando, the Rev. Wendy Snook McConney, Synod Youth Director, and the Revs. Wally Hong and Darryl McDonald, guest speaker. Worship was conducted by the Rev. Bob Graham, host minister.

A standing ovation was given to Doris Blaise for her many faithful years of service as WMS representative to the Montreal Presbytery Council.

Guest speaker, Darryl McDonald, a youth worker with the Dans La Rue (In The Street) organization spoke about the young people who live in the streets and to whom his organization ministers. Darryl and a half-dozen volunteers operate a van during the night in Montreal which is equipped to provide food, coffee, and a warm place to sit and talk to caring people.

The afternoon session began with a lively sing-song led by Jocelyn Mackay with Olive Craig at the organ.

A marvelous skit was presented by several women from Westminster Church supported by Lois Klempa and Wally Hong entitled, "The Master Comes".

The Fall Rally of **Brandon** Presbyterial was held in First Church, Portage La Prairie, Manitoba on September 28. The theme: "A Solid Foundation - Christ Our Rock" (Matthew 16:13-16; 21-25).

Edith Dunsmore of Neepawa, President took the Call to Worship, then welcomed all and constituted the meeting with prayer. The Rev. Blake Carter took the meditation service.

A panel discussion on "Restructuring of the Church" was taken by three members - Eileen Forfar, St. James Church, Dauphin, Margaret McCutcheon, Synodical President, Thunder Bay, Ontario, and the Rev. F. C. Palmer, Superintendent of Missions from Winnipeg.

Following lunch a sing-song was conducted by Margaret McNutt of Portage. Blake Carter, AEC, gave a very interesting introduction to the Mission Study.

Closing exercises were taken by Miss J. MacKay of St. Andrew's Church, Brandon. Mrs. Dunsmore then lead all in repeating the Mizpah benediction.

At the Fall Rally of **Peterborough** Presbyterial, Lynda Reid, AEC, introduced us to the study books for the coming year. Her enthusiasm and varied ideas for presenting the

materials sparked everyone's interest.

Each year Peterborough Presbyterial sends one child to Camp Glen Mhor. Alexis Armit of Campbellford, the camper for this year, told of her experiences.

The women were welcomed to St. Andrew's, Lakefield, by Barbara Crowe.

The meeting closed with a Thanksgiving service by Elva Kerr and Margaret MacKenzie of Campbellford.

"A Day Away" was the Fall Interlude, at Parkside Ranch, Cherry River, Quebec, when members of the **Quebec** Presbyterial and friends met for a time of fellowship on September 19, 1990. Theme for the day: Mark 6:31 "Now come away to some quiet place by yourselves, and rest awhile."

Roxianne Walker, MC for day, started us off with a get-acquainted game, followed with some lively singing with Maureen Sullivan and guitar. Joyce McLeod led the devotions which considered the importance of a prayer time alone with God.

Photo: Alice Brown

- "Roxy" Roxianne Walker and friend.

Interspersed in the days activities were "Riddles" and some light humour, Mera McLeod's rendition of the poem, "McAllister Danced Before the King", proved to be another highlight of the day.

Wreaths, the craft chosen for the day, was presented by Margaret Goodhue, who did an interesting presentation of all kinds of wreaths, grapevine, seashells, burlap, net and cotton prints.

To end this pleasant day of fellowship, Sarah MacDonald conducted the closing devotion, resting our faith on the finished work of our Lord Jesus Christ.

The spring Buy and Sell coffee party is becoming an annual event for the **Calgary-MacLeod** Presbyterial. The event took place Saturday, June 23rd at Varsity Acres Church, Calgary, Alberta. Over coffee we were treated to a very enthusiastic and comprehensive Council report from Jill Fraser. The women each brought something for the Buy and Sell table and went home with something different. The money raised will provide our Presbyterial with an expense account for the coming year.

The Fall Rally for 1990 of **West Toronto** Presbyterial was held in Parklawn Church, on September 26, 1990 with Ruth McCombie, President, presiding.

The night was for honouring Presidents of the Missionary Society over the past several years. Those present were Thelma Cross, Margaret Patterson, Doris Murdoch, Elizabeth Heath and Dorothy Clark. Unable to attend were Mrs. Rumball and Vera Bartley.

The Rev. Lois Whitwell gave an inspiring message and a group from Parklawn Church, called the Lamplighters, sang several numbers.

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Mrs. Margaret Daniels,
Mrs. Ella Jackson,
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Mrs. Ella Duder,
Dr. Doris Howell,
Central, Cambridge, Ont.

Mrs. M. Chapple,
St. Andrew's, Dresden, Ont.

Mrs. Hazel Fordham,
Knox, Fingal, Ont.

Mrs. Iva Linton,
Knox, Monkton, Ont.

Mrs. Norma Barrett,
First, North Pelham, Ont.

Mrs. Mary Hayward,
Mrs. Mabel Ringereide,
Orillia (St. Andrew's),
Orillia, Ont.

Mrs. Wm. (Lena) Bailey,
Parkview, Saskatoon, Sask.

Miss Miriam Jackson,
Miss Jean McKechnie,
Wychwood-Davenport,
Toronto, Ont.

Jennie Clark,
Isabelle Leadley,
St. Andrew's-Chalmers,
Uxbridge, Ont.

Mrs. Archie (Ruby) Lunn
St. Andrew's,
Wallacetown, Ont.

Lillian McPherson,
St. Andrew's, Welland, Ont.

Mrs. Ada Carlyle,
St. Paul's, Winchester, Ont.

★

You
point me,
Jesus Christ,
to thoughts of God.
I see you in a manger
carved from a tree.
I see you as a young man
with hands that reach forth
to touch hearts that hurt.
Your caring reaches out as
the strong and kind branches of
a gentle tree reach out wide to
invite road-weary and travel-worn way-
farers to quiet rest. I see you again
hanging on a tree, with outstretched arms
taking in the whole world. From your cross
You show me that God will stop at nothing to save
me. So I celebrate God's love today as I cele-
brate your birth around a twinkling Christmas tree. I
pray my life, like yours, Lord, may be tall and upright as
a pine tree, pointing, reaching, sharing, sparkling, lifegiving.
SOLID.
STURDY.
STRONG.
ROOTED
in God's love,
a beautiful soul
evergreen forever.

- Reprinted from Christmas Bulletin 1989, Queen of Apostles Renewal Centre.

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